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COLLEGE SERIES OF GREEK AUTHORS
EDITED UNDER THE SUPERVISION OF
JOHN WILLIAMS WHITE AND THOMAS D. SEYMOUR.

HOMER'S ILIAD

BOOKS I.-III.

EDITED
ON THE BASIS OF THE AMEIS-HENTZE EDITION

BY
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HILLHOUSE PROFESSOR OF GREEK IN YALE COLLEGE.

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LIST OF ABBREVIATIONS

USED IN THE

COLLEGE SERIES OF GREEK AUTHORS.

- | | |
|---|---|
| abs. = absolute, absolutely. | dir. = direct. |
| acc. = accusative. | disc. = discourse. |
| acc. to = according to. | Dor. = Doric. |
| act. = active, actively. | edit. = edition, editor. |
| adj. = adjective, adjectively. | edit. = editions, editors. |
| adv. = adverb, adverbial, adverbially. | e.g. = for example. |
| Aeol. = Aeolic. | encl. = enclitic. |
| antec. = antecedent. | Eng. = English. |
| aor. = aorist. | Ep. = Epic. |
| apod. = apodosis. | epith. = epithet. |
| App. = Appendix. | equiv. = equivalent. |
| appos. = apposition, appositive. | esp. = especial, especially. |
| art. = article. | etc. = and so forth. |
| Att. = Attic. | excl. = exclamation. |
| attrib. = attributive. | f., ff. = following (after numerical statements). |
| aug. = augment. | fem. = feminine. |
| c., cc. = chapter, chapters (when numerals follow). | fin. = sub fine. |
| cf. = compare. | freq. = frequently. |
| chap. = chapter. | fut. = future. |
| comp. = comparative. | G. = Goodwin's <i>Greek Grammar</i> . |
| cond. = condition, conditional. | gen. = genitive. |
| conj. = conjunction. | GMT. = Goodwin's <i>Moods and Tenses</i> . |
| const. = construe, construction. | H. = Hadley's <i>Greek Grammar</i> , revised by F. D. Allen (1884). |
| contr. = contraction, contracted. | hist. pres. = historical present. |
| co-ord. = co-ordinate. | ibid. = in the same place. |
| dat. = dative. | id. = the same. |
| decl. = declension. | i.e. = that is. |
| def. = definite. | impers. = impersonal, impersonally. |
| dem. = demonstrative. | impf. = imperfect. |
| dep. = deponent. | inv. = imperative. |
| dim. = diminutive. | |

- in. = ad initium.
 indef. = indefinite.
 indic. = indicative.
 indir. = indirect.
 inf. = infinitive.
 interr. = interrogative, interrogatively.
 intr. = intransitive, intransitively.
 Introd. = Introduction.
 Ion. = Ionic.
 Kr. *Spr.* = Krüger's *Sprachlehre*, *Erster Theil*, fifth edition.
 Kr. *Dial.* = Krüger's *Sprachlehre*, *Zweiter Theil*, fifth edition.
 κτέ. = καὶ τὰ ἐξῆς.
 κτλ. = καὶ τὰ λοιπὰ.
 Kühn. = Kühner's *Ausführliche Grammatik*, second edition.
 Kühner-Blass = third edition of the first part of the *Grammatik*, revised by F. Blass.
 Kühner-Gerth = third edition of the second part of the *Grammatik*, revised by B. Gerth.
 Lat. = Latin.
 L. & S. = Liddell and Scott's *Lexicon*, seventh and eighth editions.
 l.c. = loco citato.
 lit. = literal, literally.
 masc. = masculine.
 mid. = middle.
 M. = Monro's *Grammar of the Homeric Dialect*.
 Ms., Mss. = manuscript, manuscripts.
 n. = note.
 neg. = negative.
 neut. = neuter.
 nom. = nominative.
 obj. = object.
 obs. = observe, observation.
 opp. to = opposed to.
 opt. = optative.
 p., pp. = page, pages.
 part. gen. = partitive genitive.
 partic. = participle.
 pass. = passive, passively.
 pers. = person, personal, personally.
 pf. = perfect.
 pl. = plural.
 plpf. = pluperfect.
 pred. = predicate.
 prep. = preposition.
 pres. = present.
 priv. = privative.
 prob. = probable, probably.
 pron. = pronoun.
 prop. = proper, properly.
 prot. = protasis.
 quot. = quoted, quotation.
 q.v. = which see.
 refl. = reflexive, reflexively.
 rel. = relative, relatively.
 Rem. = remark.
 S. = Schmidt's *Rhythmic and Metric*.
 sc. = scilicet.
 SCG. = Gildersleeve's *Syntax of Classical Greek*, First Part.
 Schol. = scholiast.
 sent. = sentence.
 sing. = singular.
 subj. = subject.
 subjv. = subjunctive.
 subord. = subordinate.
 subst. = substantive, substantively.
 sup. = superlative.
 s.v. = sub voce.
 trans. = transitive, transitively.
 viz. = namely.
 v.l. = varia lectio.
 voc. = vocative.
 §, §§ = section, sections.
 Plurals are formed generally by adding *s*.
 Generally small Roman numerals (lower-case letters) are used in referring to the books of an author; but A, B, Γ, etc. in referring to the books of the *Iliad*, and α, β, γ, etc. in referring to the books of the *Odyssey*.
 In abbreviating the names of Greek authors and of their works, Liddell and Scott's practice is generally followed.

PREFACE.

THE commentary of this edition of the *Iliad* is based upon that of the fourth edition of *Homers Ilias, für den Schulgebrauch erklärt von Carl Friedrich Ameis, besorgt von Carl Hentze, Leipzig, 1884*. Professor Ameis was born in 1811. He studied at Leipzig under Gottfried Hermann. In 1837 he went to the Gymnasium at Mülhausen as 'Collaborator,' and remained there until his death, in 1870. He edited in 1846 the Bucolic Poets for the Didot Collection; and in 1856 he published the first part of his exegetical edition of the *Odyssey*, which was completed in 1860. In 1868 he published the first part of an edition of the *Iliad*. His work was greeted at once as that of an able and original scholar, and an admirable and experienced teacher. Since his death, Professor Hentze, of the Gymnasium at Göttingen, has completed and revised the edition of Homer. The grammatical studies of Professor Hentze have been an excellent complement to the literary and aesthetic work of Professor Ameis. The German edition owes much to both of these two scholars.

The American editor has made many additions to the German edition, in order to adapt the work more perfectly to the use of American classes. The student's stage of progress, when he begins the first books of the *Iliad*, is not so advanced in this country as in Germany. In particular, the German student is expected to read most of the *Odyssey* before beginning the *Iliad*.

In the interpretation of a few passages only does the American edition differ from the German.

The Editor has called attention to the most important Homeric peculiarities, but has not intended to repeat notes on the same

topic; he has indulged in this repetition only with regard to certain matters which are often neglected or misunderstood. He has endeavored not to usurp the teacher's functions, but to aid him in doing scholarly work with his classes.

Illustrations have been drawn freely from the Old Testament, from Vergil, and from Milton. The verses of the great Epic poets of Greece and Rome should be associated together in the pupil's mind, and the illustrations from English authors should stimulate him to collect other similar examples.

The 'variae lectiones' of the Appendix have been selected with a view to exemplify the characteristic principles of some of the most prominent editors, as well as to show the variations of the best Mss.

The text is that of Dindorf, revised by Hentze, Teubner Series, Leipzig, 1884.

References preceded by the symbol [§] are to the Editor's *Introduction to Homeric Language and Verse*. Reference is made to Books of the *Iliad* by A, B, Γ κτλ.; to Books of the *Odyssey* by α, β, γ κτλ.

The Editor is indebted to Professor Hentze for his courtesy in permitting free use to be made of the Ameis-Hentze edition; and to Professor Perrin for reading most of the proofs, and for various suggestions.

YALE COLLEGE, July, 1887.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Α.

Ἄλφα λιτὰς Χρύσου, λοιμὸν στρατοῦ, ἔχθος ἀνάκτων.

Alpha preces Chrysaë, pestis mala, iurgia regum.

‘Alpha the prayer of Chryses sings :
The army’s plague : the strife of kings.’

λοιμός. μῆνις.

Μῆνιν αἶειδε, θεά, Πηληϊάδεω Ἀχιλῆος
οὐλομένην, ἣ μυρὶ Ἀχαιοῖς ἄλγε’ ἔθηκεν,

Vs. 1-7. Prooemium: *The wrath of Achilles, from its very beginning, and the destructive consequences which followed in accordance with the will of Zeus.* This is the principal theme of the *Iliad*. The First Book serves as an introduction to the whole poem; it narrates the story of the strife between Achilles and Agamemnon, and the decree of Zeus, which is made on the intercession of Thetis. — The events narrated in A occupy 21 days.

1. **μῆνιν**: *wrath, lasting anger*, the *memorem iram* of Verg. *Aen.* i. 4; cf. vs. 81, 247, 488. This receives prominence as being most important for the subject of the poem. — **θεά**: cf. *ἄνδρα μοι ἔννεπε μούσα* α 1; see on B 484. For the following caesural pause, see § 40 c. — **Πηληϊάδεω**: for the patronymic, see § 21 d; for the synizesis, see § 7. — **Ἀχιλῆος**: for the

single λ, see § 41 f η. Achilles was the son of Peleus and the sea-goddess Thetis (see vs. 351 ff.). He was the mightiest warrior of the Greek leaders before Troy (v. 280, B 769), although one of the youngest (1 438 ff.). His home was in Phthia (B 681 ff.) of Thessaly. See on v. 488.

2. **οὐλομένην**: *destructive, deadly*; cf. Milton *Par. Lost* i. 2 ‘forbidden fruit . . . whose mortal taste | Brought death into the world.’ The thought is amplified in the following rel. clause, cf. v. 10, B 227; see § 1 h, t. — **μυρία**: *countless*; not a numeral in Homer, see § 23 i. — For the hiatus, allowed when the final vowel has been elided, see § 9 e. — **ἄλγεα**: i.e. the defeats caused by the absence of Achilles from the conflict. — **ἔθηκεν**: *caused* (as Γ 321, see § 2 v), nearly equiv. to *τεῦχε* below.

πολλὰς δ' ἰφθίμους ψυχὰς Ἴδι προΐαψεν
 ἡρώων, αὐτοὺς δὲ ἐλώρια τεύχε κύνεσσιν
 οἰωνοῖσιν τε δαῖτα, Διὸς δ' ἐτελείετο βουλή,
 ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
 Ἀτρεΐδης τε ἄναξ ἀνδρῶν καὶ δῖος Ἀχιλλεύς.

3. πολλὰς: the second clause of the rel. sent. is closely connected with the first by the anaphoric relation of πολλὰς to μυρία (cf. a 1-3); while the third clause is added in the form of a contrast, αὐτοὺς δὲ κτλ. — ἰφθίμους: the fem. form ἰφθίμας is used by Homer only of persons; see § 20 a. — "Αἶδι προΐαψεν: sent off to Hades, a vigorous expression for a violent death, as E 190, Z 487, A 55; cf. Ἀἶδα προΐάψαι δορὸς ἄγαν Aesch. Sept. 309, multos Danaum demittimus Orco Verg. Aen. ii. 398. For the use of πρό, cf. πρό ἦκε v. 195. — "Αἶδι: a metaplastic form of Ἀΐδης (§ 19 f.), which in Homer is always the name of a person, the ruler of the nether world (§ 2 v.).

4. ἡρώων: did not have the later meaning of heroes in the Eng. sense (§ 2 v.). — αὐτούς: themselves, i.e. their bodies as contrasted with their souls, as Ψ 66, ζ 329, λ 574, 602. They would have cared less about the rites of burial, if they had not considered the body to be the man himself. — ἐλώρια: booty, cf. κυσὶν δ' ἐπειθ' ἔλωρα κάπιχωρλοῖς | ὄρνισι δειπνον Aesch. Supp. 808 f., canibus date praeda Latinis | alitibusque Verg. Aen. ix. 485 f. For the preceding hiatus, see § 9 b. — τεύχε κύνεσσιν: since the bodies often had to lie unburied, cf. B 393, θ 491, A 395, ζ 271, 283, X 66 ff., 339. Dogs are the scavengers of the East. Cf. Him that dieth of Ahab in the city the dogs shall

eat; and him that dieth in the field shall the fowls of the air eat' 1 Kings xxi. 24, 'And the Philistine said to David, "Come to me and I will give thy flesh unto the fowls of the air, and to the beasts of the field"' 1 Sam. xvii. 44. To be left unburied was a dreaded fate; so Hector at the point of death besought Achilles, μή με ἔα παρὰ νηυσὶ κύνας καταδάψαι Ἀχαιῶν X 339. — τεύχε: for the omission of the aug., see § 25 a, e.

5. δαῖτα: of the food of brutes, as Ω 43; cf. B 383. — Διὸς . . . βουλή: instead of Διὸς μεγάλου διὰ βουλὰς, as θ 82, is joined paratactically (§ 3 n f.) to the preceding rel. clause; the will of Zeus was accomplished in the consequences of the wrath of Achilles. Cf. 'Such was the will of heaven' Milton Par. Lost ii. 1025. — ἐτελείετο: for the form, see on B 536, § 29 i.

6. ἐξ οὗ κτλ.: since first, since once; the starting-point for μῆνιν οὐλομένην. This expression takes the place in Homer of the prose ἐπεὶ ἀπαξ, ἐπεὶ τάχιστα, cf. v. 235, ἐπεὶ δὴ τὸ πρῶτον δ 13. πρῶτον and πρῶτα are used adv. with little difference of meaning, cf. vs. 276, 319. — τὰ: for the short vowel lengthened before the following consonants, see § 41 h. — διαστήτην ἐρίσαντε: were divided (lit. separated) in strife.

7. Ἀτρεΐδης: tetrasyllabic, § 21 f.; for the use of the patronymic, see § 21 b. Agamemnon, son of Atreus, and grandson of Pelops (B 104 ff.),

τίς τ' ἄρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι ;
 Λητοῦς καὶ Διὸς υἱός. ὁ γὰρ βασιλῆι χολωθείς
 10 νοῦσον ἀνὰ στρατὸν ὥρσε κακὴν, ὀλέγοντο δὲ λαοί,
 οὐνεκα τὸν Χρῦσιν ἠτίμασεν ἀρητῆρα

reigned at Mycenae (B 569 ff.). As the leader of the expedition against Troy, he is prominent through the whole poem. The first part of the Eleventh Book is devoted to his brave deeds in war (*Ἀγαμέμνωνος ἀριστεία*). He is described by Helen as 'a good king and a brave warrior' (Γ 179). — *ἄναξ ἀνδρῶν*: elsewhere precedes a proper name; only here is it found after a patronymic. It is generally applied to Agamemnon, § 1 q. For the apparent hiatus, see §§ 9 f, 14 a. — *δῖος*: godlike, glorious (*εὐγενής*), a standing epith. of Achilles and of Odysseus. No special excellence of character is implied. Obs. the metrical adaptation to the names of these two heroes, allowing the bucolic diaeresis, at the close of the verse, see § 40 i; cf. *φοῖβος Ἀπόλλων, Παλλὰς Ἀθήνη. δῖος Ἀχιλλεύς* closes the verse more than 50 times; *δῖος Ὀδυσσεύς*, more than 100 times.

Vs. 8–52. *The injured Chryses. The avenging Apollo.* The scene opens in the 9th year of the war before Troy (B 295). During their siege of the city, the Greeks supported themselves by marauding expeditions. On one of these forays they captured Thebe (vs. 366 ff.) and brought away as part of the booty the daughter of Chryses, priest of Apollo (v. 370). She was assigned to Agamemnon, to be his slave, as his *γέρας*, prize of honor. See on vs. 124 f.

8. *τίς τ' ἄρ*: and who then? question from the standpoint of the hearer, suggested by v. 6. Cf. 'Who

first seduced them to that foul revolt? — Th' infernal serpent' Milton *Par. Lost* i. 33. Some god must have decreed the calamity; the Homeric theology recognized no blind chance. — *ἔριδι ξυνέηκε*: brought together in strife, cf. *θεῶν ἔριδι ξυνόντων* Γ 66 as the gods came together in strife, *θεοὺς ἔριδι ξυνελάσσαι* Γ 134. — *ξυνέηκε*: for the augment, see § 25 h. — *μάχεσθαι*: sc. *ἐπέεσσιν*, cf. v. 304, B 377 f. Inf. of result, where *ἵσσε* might have been used in prose, cf. *μαντεύεσθαι* v. 107, *ἀγειν* v. 338, *ἀνδρῶν* B 108, *ἐρίζεσθαι* B 214. Some of these examples may be taken as infs. of purpose, which cannot always be clearly separated from the inf. of result in Homer.

9. *Λητοῦς*: cf. v. 36. Apollo was the mediate cause of the trouble, since the pestilence occasioned the quarrel. — *δ*: for the dem. use of the art., see § 24 i. — *βασιλῆι*: Agamemnon, *ἄναξ ἀνδρῶν*. — *χολωθείς*: see on v. 18.

10. *νοῦσον*: Att. *νόσον*, § 5 e; it is called *λοιμός* v. 61. — *ἀνὰ στρατὸν*: up through the camp (cf. *κατὰ στρατὸν* v. 318), as the plague spread from tent to tent; cf. v. 63. — *κακὴν*: the adj. is explained by the following (paratactic consecutive) clause, the first word of which takes up the thought of the adj. For the order of words, connecting *κακὴν* with what follows, see § 1 h. — *λαοί*: soldiery, cf. Γ 186 and Agamemnon's epith. *ποιμὴν λαόν*, B 243, *shepherd of the people*.

11. *τὸν Χρῦσιν*: that Chryses, well known to the hearers from stories or other songs. Nowhere else in Homer

Ἀτρεΐδης. ὁ γὰρ ἦλθε βοὰς ἐπὶ νῆας Ἀχαιῶν
 λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
 στέμματα' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
 15 χρυσέφ' ἀνὰ σκήπτρῳ, καὶ ἐλίσσεται πάντας Ἀχαιοὺς,
 Ἀτρεΐδα δὲ μάλιστα δύνω, κοσμήτορε λαῶν.
 "Ἀτρεΐδαι τε καὶ ἄλλοι ἐκνήμιδες Ἀχαιοί,

is the art. used with a proper name;
cf. B 595. — ἠτίμασαν: *sighted*. — ἀρη-
 τήρα: receives prominence from its
 rhythm and position, almost equiv. to
 "though he was" etc. He is called
lepeús below.

12. βοὰς: *cf.* νηυσὶ ἐκπύροισιν v. 421;
 a standing epith. of the ships even
 when they were on shore, § 1 p. — ἐπὶ
 νῆας: i.e. to the camp, where the
 ships were drawn up on land, *cf.*
 B 688. — For the position of the prep.
 between the adj. and noun, *cf.* v. 15;
 see § 11.

13. λυσόμενος: to release for himself,
 to ransom. The act. is used of him
 who receives the ransom, vs. 20, 29. —
 θύγατρα: Homer knows her only by
 her patronymic Χρυσῆς (v. 111, see
 § 21 g) daughter of Chryses. — φέρων:
 bringing with him, prob. on a wagon.
Cf. Ω 275 ff., 502. — ἀπερείσι' ἄποινα:
 bullion, either of gold, silver, or copper,
 as Z 48, X 340; or vessels of precious
 metal, as Ψ 741 ff.; or clothing, as
 Ω 229 ff.

14. στέμματα' Ἀπόλλωνος: *cf.* Apol-
 linis infula Verg. *Aen.* ii. 430.
 This ribbon, or chaplet, of white wool,
 marked the priest's official character;
 he came under the god's protection,
 but as a suppliant carried the fillet,
 instead of wearing it. *Cf.* laurum-
 que manu vittasque feren-
 tem | Chrysen Ovid *Ar.* Am. ii.
 401. — ἐκηβόλου: he was the Archer
 Apollo. For similar epiths., see § 4 c.

— For the loss of quantity in the
 final diphthong before an initial vow-
 el, *cf.* v. 17; see § 41 o. — Ἀπόλλω-
 νος: for the length of the first sylla-
 ble, as vs. 21, 36, etc., see § 41 f.

15. χρυσέφ': it was adorned with
 golden studs, see on v. 219, B 45; *cf.*
 v. 246. So the soul of the seer Teire-
 sias had a χρύσειον σκήπτρον in Hades,
 λ 91. — For the synizesis, see § 7. —
 ἀνὰ σκήπτρῳ: on a staff; const. with
 στέμματα' ἔχων. Princes, judges, priests,
 and heralds carried σκήπτρα as sym-
 bols of authority. A σκήπτρον was
 placed in the hands of him who was
 about to address the assembly, as a
 sign that he "had the floor," *cf.* v.
 245, Γ 218, σῆ δὲ μέσῃ ἀγορῇ · σκήπ-
 τρον δὲ οἱ ἔμβαλε χεῖρ | κήρυξ B 37 f.
 The Spartans also carried stout staves,
 and Athenian gentlemen carried canes.
 — πάντας: the bard's hearers easily
 made for themselves the necessary
 limitations for such general expres-
 sions.

16. Ἀτρεΐδα δύνω: for δύνω with the
 dual, *cf.* Αἰάντε δύνω B 406, Γ 18, λένοντε
 δύνω, E 554. This dual form is infre-
 quent: Menelaus, king of Sparta
 (B 586), as husband of Helen, is as-
 sociated with his brother Agamem-
 non; *cf.* B 408, K 25 ff., Ἀχαιῶν διδρόνον
 κρέτος Aesch. *Ag.* 108, δικρατεῖς Ἀτρεΐ-
 δαι Soph. *Aj.* 252. — κοσμήτορε: κοσ-
 μέω is used in the sense of the later
 τάσσει, *cf.* B 554, Γ 1, § 2 v.

17 = Ψ 272, 656; *cf.* Η 327, 385, Ψ 236,

ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες
 ἐκπέρσαι Πριάμοιο πόλιν, ἐν δ' οἴκαδ' ἰκέσθαι.
 20 παῖδα δ' ἐμοὶ λῦσαι τε φίλην, τά τ' ἄποινα δέχεσθαι,
 ἀζόμενοι Διὸς νίον, ἐκηβόλον Ἀπόλλωνα."
 εὐθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
 αἰδεῖσθαι θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα.
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,
 25 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.

— The usual introduction to a speech (§ 1 w) is omitted. — For the use of the speaker's very words, instead of indir. disc., see § 1 c. — *ἐπυκνήμεις*: a standing epith. of the Achaeans (§ 1 q); in historical times, Herodotus (vii. 92) mentions greaves as worn by the Lycians in the army of Xerxes.

18. *θεοί*: monosyllable by synizesis, see § 7 a, d. — *Cf. di tibi dent capta classem deducere Troia* Hor. Sat. ii. 3. 191.

19. *πόλιν*: for the length of the ultima, see § 41 p. — *οἴκαδε*: homeward, always of the return to Greece, not like *οἰκόνδε* into the house; see § 15 g.

20. *παῖδα δέ*: made prominent because of his love for his daughter; instead of the *ἐμοὶ δέ* which is expected in contrast with *ὑμῖν μὲν* v. 18. — *λῦσαι*: corresponds to *δοῖεν*. "As I pray that you may be victorious and have a safe return, so may ye restore to me" etc.; cf. the prayer of Priam for Achilles, *οὐ δὲ τῶνδ' ἀπάραιο, καὶ ἔλθοις | σὴν ἐς πατρίδα γαίαν* Ω 556 f., where the return of Hector's body is the condition implied for the prayer. The inf. is used for the opt., as η 313; cf. the inf. and inv. in parallel clauses, vs. 322 f., Γ 459. — *τά τ' ἄποινα*: he points to the gifts which he brought with him.

21. *ἀζόμενοι* κτλ.: a prime motive for granting the request; the Achaeans were to honor the god in the person of his priest. For the apparently neglected *τ* of *ἐκηβόλον*, see § 14 e. The spondee in the fifth foot (see § 39 h f.) gives an emphatic close to the sentence, cf. vs. 11, 157, 291, 600.

22. The first hemistich = α 11, β 82. — *ἐπευφήμησαν*: for the usual *ἐπῆνησαν* (H 344), because of the religious fear which was required by the priest. It is followed by the inf. as being equiv. to *ἐκέλευσαν ἐπευφημοῦντες* they bade with pious reverence; cf. B 290, *οὐκ ἐλεείρεις ἄνδρας . . . | μισγόμεναι κακότητι* v 202 f. "thou dost not in pity hinder men from suffering misery." The sacral meaning of *εὐφημέω* *favere linguis* seems to be later than Homer.

23. *αἰδεῖσθαι*: repeats *ἀζόμενοι*. — *ἀγλαά*: important epith., introducing a motive for the action. — *δέχθαι*: 2 aor. inf. from *δέχομαι*, see § 35.

24. *ἀλλ' οὐκ* κτλ.: a sharp contrast to *ἄλλοι μὲν*, giving prominence to the neg.; but not to the son of Atreus. — *θυμῷ*: local, in heart; see § 1 v.

25. *κακῶς*: harshly; cf. the use of *κακῆν* v. 10. — *ἀφίει*: for the form, as from a verb in *-έω*, see § 34 a; for the omission of the aug., see § 25 a. Homer is fond of using the impf. to

“μή σε, γέρον, κοίλῃσω ἐγὼ παρὰ νηυσὶ κιχέω
 ἢ νῦν δηθύνοντ’ ἢ ὕστερον αὖτις ἰόντα,
 μή νύ τοι οὐ χραίσμη σκῆπτρον καὶ στέμμα θεοῖο.
 τὴν δ’ ἐγὼ οὐ λύσω· πρὶν μιν καὶ γῆρας ἔπεισιν
 30 ἡμετέρῳ ἐνὶ οἴκῳ ἐν Ἄργεϊ, τηλόθι πάτρης,
 ἰστὸν ἐποιχομένην καὶ ἐμὸν λέχος ἀντιώωσαν.
 ἀλλ’ ἴθι, μή μ’ ἐρέθιζε, σαώτερος ὥς κε νήηαι.”
 ὥς ἔφατ’, ἔδεισεν δ’ ὁ γέρον καὶ ἐπείθετο μῦθῳ.

describe an action as in progress (see § 3 j), cf. τεύχε v. 4. — κρατερὸν: strong, stern. — ἐπὶ μῦθον ἔτελλεν: laid upon him his command. — ἐπὶ: const. with ἔτελλεν, § 37 a, b. — μῦθον: had not yet received the idea of fiction which is contained in the Eng. myth. λόγος is found but twice in Homer.

26-32. Agamemnon first rejects the admonition to fear the god and then refuses the request itself.

26. μή κτλ.: see to it that I do not, let me not, etc. This prohibitive use of μή with the 1 pers. sing. is very rare. — κιχέω: κιχῶ, 2 aor. subjv. from κιχάνω, § 34 d.

27. αὖτις ἰόντα: returning, cf. πάλιν πλαγχθέντας v. 59, δόμεναι πάλιν v. 118.

28. μή νύ τοι κτλ.: lest perhaps etc., adds to the preceding command the result that was to be feared if the command were disregarded, cf. Γ 414, Ω 568 f. — οὐ χραίσμη: οὐ is used, not μή, since the neg. and the verb form but one idea, be useless, of no avail; cf. v. 568, Γ 289. — σκῆπτρον κτλ.: “thy priestly dignity.”

29. πρὶν: sooner, adv. with ἔπεισιν, as Σ 283, γ 117; with strengthening καὶ even, as Ω 551, λ 330; almost much rather. — For the animated adversative asyndeton, see § 2 m. — ἔπεισιν: shall come upon.

30. ἡμετέρῳ: the familiar *our* of the household. — ἐν Ἄργεϊ: i.e. in Peloponnesus (which name is not found in Homer), Ἄργος Ἀχαικόν, not Πελασγικόν Ἄργος (Thessaly, B 681), nor the city Ἄργος where Diomed ruled (B 559). In Z 456, Ἄργος seems to stand for all Greece, as Ἀργεῖοι is interchangeable with Ἀχαιοί, cf. v. 79.

31. ἰστὸν ἐποιχομένην: going to and fro before the loom, plying the loom; the Greek women stood as they wove at their upright looms. Weaving was the principal occupation of the female slaves. — λέχος: acc. of limit of motion, only here with ἀντιώω, approach, share the couch; cf. ἐπεὶ τὸ σὸν λέχος συνήλθον Soph. Aj. 491.

32. ἴθι, ἐρέθιζε: for the explanatory asyndeton, see § 2 m f. — σαώτερος: more safely, sc. than if thou shouldst refuse to go. This independent use of the comp. is freq. in Homer. — ὥς: in order that, here follows the emphatic word (§ 1 k); so ὅτι, δ, ὅφρα, and ἵνα may have the second place in the clause; cf. B 125. — For κέ with the subjv., see G. 216, 1 n. 2; H. 882.

33 = Ω 571, cf. v. 568, Γ 418, κ 240, Ω 689. — ἔδεισεν: “fear came upon him.” For the quantity of the antepenult, cf. vs. 406, 568, Γ 418; see § 41 j β, i. β. — ὁ γέρον: ὁ γέρων v. 35.

βῆ δ' ἀκέων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης,
 35 πολλὰ δ' ἔπειτ' ἀπάνευθε κίων ἡρᾶθ' ὁ γεραῖος
 Ἀπόλλωνι ἄνακτι, τὸν ἡύκομος τέκε Λητώ·
 “κλυθί μεν, ἀργυρότοξ", ὃς Χρύσσην ἀμφιβέβηκας
 Κίλλαν τε ζαθέην, Τενέδοιό τε Ἴφι ἀνάσσεις,
 Σμινθεῦ, εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,
 40 ἦ εἰ δὴ ποτέ τοι κατὰ πλῖνα μηρί' ἔκηα

34. βῆ: *set out*, cf. B 183. For the accent, cf. φῆ B 37; see § 25 b. — ἀκέων: in terror at the harsh words. The fem. ἀκείουσα is found v. 565, but ἀκέων is generally indeclinable.

35. πολλά: *earnestly*, cognate acc. used as adv. with ἡρᾶτο, see § 38 b, and on v. 78. — ἀπάνευθε κίων: i.e. as he left the Achaean camp.

36. τόν: rel. pron., see § 24 l.

37 f. ἀργυρότοξ: the use of the epith. instead of the name gives a touch of intimacy to the address, as γλαυκῶπι v 889 addressed to Athena by Odysseus; Athena addresses Apollo as ἐκδεργς H 34 (cf. v. 110). — The gods' instruments are of precious metal even where the metal is not best adapted to the work, cf. E 724, 731, Ω 341, and on v. 611. — Χρύσσην, Κίλλαν: Mysian cities, seats of the worship of Apollo, on the gulf of Adramyttium. They disappeared before the classical period. Cilla is mentioned also Hdt. i. 149. Chrysa was the home of the priest, who received his name from it. — ἀμφιβέβηκας: “dost guard.” The figure is taken from a beast standing over its young to protect it, cf. E 299, ἀμφὶ δ' ἄρ' αὐτῷ βαῖν', ὅς τις περὶ πόρτακι μήτηρ P 4, ὡς δὲ κύων . . . περὶ σκυλάκεσσι (whelps) βεβῶσα | . . . ὀλάει (barks) μέμονέν τε μάχεσθαι v 14 f. Cf. Gradvumque patrem Geticis qui

praesidet arvis Verg. *Aen.* iii. 35.

38. Τενέδοιο: cf. est in conspectu Tenedos, notissima fama | insula, dives opum, Priami dum regna manebant Verg. *Aen.* ii. 21 f. — ἀνάσσεις: in its original meaning, *art protecting lord*. βασιλεύω is not used of the gods in Homer.

39. Σμινθεῦ: Σμινθεύς is a short, familiar form (§ 21 e) for Σμινθοφθόρος, epith. of Apollo as the averter of the plague of field mice. — εἴ ποτε: *if ever*, a form of adjuration. — χαρίεντα: *proleptic, to thy pleasure*, lit. *as a pleasing one*. — ἐπὶ ἔρεψα: *roofed over*, i.e. *completed, built*. The suppliant believes that he has made the god his debtor by his services, and he claims favors in return; cf. vs. 503 f., Θ 238 ff., Ο 372, δ 763. The gods themselves recognized this obligation, X 170, Ω 68; in a 60 f. Athena reproaches Zeus for his neglect of Odysseus in spite of the latter's burnt offerings. — νηόν: Homer follows the so-called Attic second declension in but a few words, § 17 f.

40. δῆ: nearly equiv. to ἤδη. — κατὰ: const. with ἔκηα. — πλῖνα: as covered with fat, cf. v. 460. — μηρία: these and the synonymous μῆρα are the *thigh pieces*, with more or less flesh, as cut from the μηροί (v. 460) thighs

ταύρων ἤδ' αἰγῶν, τόδε μοι κρήνην ἐέλωρ·
τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν."

ὧς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
βῆ δὲ κατ' Οὐλύμποιο καρήνων χωόμενος κῆρ,
45 τόξ' ὤμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην·
ἐκλαγξαν δ' ἄρ' οἱστοὶ ἐπ' ὤμων χωομένοιο,
αὐτοῦ κινήθεντος· ὁ δ' ἦε νυκτὶ ἐοικώς.

of the victims, and sacrificed to the gods as burnt offerings. For the details of a sacrifice, see vs. 458 ff., B 421 ff.

41. *τόδε μοι κτλ.*: a formula, after which 'this desire' is expressed by the opt., as here; by the imv., as vs. 456, 506, Θ 243; by *ὧς* with the opt., as ρ 243; cf. *Ζεῦ πάτερ, αἰ γὰρ τοῦτο τελευτήσεται ἐέλωρ* | *ὡς ἔλθοι μὲν κείνος ἀνὴρ, ἀγάγοι δέ ἐ δαίμων* φ 200 f. — *κρήνην*: imv. from *κραιναίνω*.

42. *τίσειαν*: the verb is placed first, as containing the sum of his desire. — *Δαναοί*: used only of the Greek army in the Trojan war. But in the *Iliad* the poet uses *Ἀχαιοί* (the most frequently recurring designation of the Greeks), *Ἀργεῖοι* or *Δαναοί*, to suit the convenience of his verse; see on v. 79, § 4 b.

43 = v. 457, Π 527. — *ὧς* . . . *ἔκλυε*: as E 121, Π 249, Ψ 771, Ω 314, γ 385, § 328, ι 538, υ 102.

44. *βῆ* . . . *καρήνων*: as B 167, Δ 74, Η 19, X 187, Ω 121, α 102, ω 488. — *βῆ*: set out; the motion is continued in δ 8 *ἦε* v. 47. — *Οὐλύμποιο*: Olympus in Homer is always the Thessalian mountain as home of the gods (not heaven itself) as is indicated by its epiths., *ἀγάννιφος* v. 420 *εἰσινω-capped*, *νυφείης* Σ 616; *μακρὸς* v. 402, *πολυδείρις* v. 499, *πολύπτυχος* Θ 411; while *οὐρανός* is *ὑπερβείης* Δ 44,

εὐρύς Γ 364, *μέγας* E 750, *πολύχαλκος* E 504, *σιδήρεος* ο 329, *χάλκεος* P 425. Cf. on v. 195. But see *ἀπέβη γλαυκῶπις Ἀθήνη | Οὐλυμπόνδ' ἔθι φασὶ θεῶν ἔδος ἀσφαλὲς αἰεὶ | ἔμμεναι. οὐτ' ἀνέμοισι τινάσσεται . . . οὐτε χιῶν ἐπιπλυνάται κτλ.* ζ 41 ff. — *καρήνων*: const. with *κατδ*. For its use for the summits of mountains, cf. B 167, 889. — *κῆρ*: acc. of specification, as *ἦτορ, θυμόν, φρένα*, all freq. with verbs of emotion (§ 1 v).

45. *ὤμοισιν*: dat. of place, see § 3 d. — *ἀμφηρεφέα*: i.e. closed both above and below as it hung on the shoulder, see on B 389. The explanation of the lengthened ultima is uncertain. Apollo as god of the bow always carries bow and quiver, cf. his words *σύνηθες αἰεὶ τὰτα βαστάζειν ἐμόλ* Eur. *Alc.* 40; so he is represented in works of art.

46. *ἐκλαγξαν*: seems to represent to the ear the sound of the bow and string, cf. *λίγξε βίδς* Δ 125. Cf. *tela sonant humeris* Verg. *Aen.* iv. 149.

47. *αὐτοῦ κινήθεντος*: *αὐτοῦ* contrasts the god with his arrows (§§ 1 h, 24 g). For the gen. abs., see § 3 f. — *νυκτί*: a time of dread, cf. *ἔσθωρε φαιδίμος Ἔκτωρ | νυκτὶ θεῇ ἀπιδαντος ἐπάπια* M 462 f., λ 606, υ 362, 'He on his impious foes right onward drove, | Gloomy as night' Milton *Par. Lost*

ἔζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὼν ἔηκεν·
 δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο.
 50 οὐρήας μὲν πρῶτον ἐπώχετο καὶ κύνας ἀργούς,
 αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἔχευεν κῆς ἐφίεις
 βάλλ'· αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.
 ἐννήμαρ μὲν ἀνὰ στρατὸν ὄχετο κῆλα θεοῖο,
 τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·

vi. 831 f. Comparisons are a notable characteristic of Homer's style. They are less frequent in this First Book of the *Iliad* than elsewhere. Cf. v. 359, B 87 ff., 146 ff., 387 ff., 394 ff., 455-483. See § 2 e ff.

48. μετὰ: into the midst of the camp. — ἰὼν: an arrow.

49. δεινὴ: attrib. with κλαγγή. Cf. horrendum stridens sagitta Verg. *Aen.* ix. 632. — γένετο: arose, was heard, cf. ἡσθεστος δὲ βοὴ γένετο A 50, v 688. — βιοῖο: from the bow, ablative gen. (§ 3 d), cf. καπνὸς | γίγνεται ἐξ αὐτῆς X 149 f.

50. οὐρήας καὶ κύνας: mules and dogs in the baggage train of the army. — ἐπώχετο: attacked with his deadly missiles. — ἀργούς: swift, cf. τῶν ἀρχαίων ἀργὸν τὸ ταχὺ προσαγορευόντων Diod. iv. 42.

51. αὐτὰρ: stronger than δέ, correl. with μὲν v. 50. See on αἶ B 768, § 3 r. — αὐτοῖσι: the Greeks themselves, contrasted with their domestic animals; more emphatic than *βορτοῖσι*. — βέλος: for the quantity of the ultima, see § 41 m. — ἔχευεν κῆς: biting, sharp, cf. πικρὸν ὠστόν Δ 118. — ἐφίεις: iterative in meaning, like βάλλει following.

52. βάλλει: shot, with emphatic position at the close of a sent. and beginning of a verse; cf. vs. 143 f., 241, 296, 501, 506, 523, 526, 196. — πυραὶ: pl. since a new pyre was built

each day. — νεκύων: so-called gen. of material. — This is a poetic form of the statement that multitudes perished from the pestilence.

Vs. 53-100. *Assembly of the Greeks. Speeches of Achilles and Calchas.*

53. ἐννήμαρ: ἐννέα is a round number in Homer, as Z 174, M 25, Ω 107, 610, 664, 784, η 263, ι 82, κ 28, μ 447, ξ 314. Cf. 'Nine times the space that measures day and night | To mortal men' Milton *Par. Lost* i. 50. — ὄχετο: the arrows are personified, cf. ἄλτο δ' ἰσστός | ὀξυβελῆς, καθ' ὅμιλον ἐπιπτεῖσθαι μενεαίνων Δ 125 f. eager to fly into the throng, A 574, Φ 70.

54. τῇ δεκάτῃ: the art. calls attention to this as the decisive day. The adj. agrees with ἡμέρῃ or ἡοῖ implied in ἐννήμαρ. Cf. the omission of χειρὶ v. 501, Βουλῇ B 379, δοράν Γ 16, χλαῖναν Γ 126, πυλῆων Γ 263; and the use of neut. adjs. as substs., see on v. 539. — δε: may stand after the second word in the clause since the first two words are so closely connected. — ἀγορήνδε: The agora of the Achaeans was at the centre of their camp, a little removed from the sea, by the ships of Odysseus; cf. Φ 222 f., with A 806 f., B 208. The ἀγορή in Homer was not yet degraded to the name of market place, see § 2 v; it corresponds to the meeting place of the Athenian ἐκκλησία. — καλέσσατο: caused to be summoned, cf.

55 τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεά, λευκώλενος Ἥρη·
 κήδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὀράτο.
 οἱ δ' ἐπεὶ οὖν ἤγερθεν ὀμηγερέες τε γέγοντο,
 τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·
 “ Ἀτρεΐδῃ, νῦν ἄμμε πάλω πλαγχθέντας οἶω
 60 ἂψ ἀπονοστήσειν, εἴ κεν θανάτῳ γε φύγοιμεν,
 εἰ δὴ ὁμοῦ πόλεμός τε δαμῶ καὶ λοιμὸς Ἀχαιοῦς.
 ἀλλ' ἄγε δὴ τινα μάντιν ἐρείοιμεν ἢ ἱερῇα

B 50. Other princes than the commander-in-chief had authority to call an assembly of the people.

55. τῷ: equiv. to Att. αὐτῷ, lit. for him. — ἐπὶ φρεσὶ θῆκε: put into (lit. upon) his heart, as Θ 218. The Homeric Greeks did not think of the head as the seat of the intellect. — λευκώλενος: freq. epith. of Hera (§ 19), not often of women, as Γ 121; cf. Boötnis v. 551.

56. ῥά: you see, with reference to the scene depicted in vs. 51 f. — ὀράτο: the act. and mid. forms, ὀρῶ and ὀρώμαι, εἶδον and ἰδόμεν, ἴδω and ἴδωμαι, are used in Homer without appreciable difference of meaning (§ 32 a); cf. vs. 203, 262, 587, B 237, Γ 163.

57 = Ω 790, β 9, θ 24, ω 421. — ἤγερθεν κτλ.: the two verbs are thought to express the beginning and the completion of the act; but we may compare the ‘assemble and meet together’ of the Prayer Book. For the fulness of expression, see § 1 s. — ἤγερθεν: aor. pass. from ἀγείρω. For the form, see § 26 v.

58. εἴ: for its use in the apodosis, see § 3 n; cf. vs. 137, 194, 280, Γ 290. — ἀνιστάμενος: The members of the assembly are seated (B 90), the speaker stands in their midst holding a staff (see on v. 15).

59. Ἀτρεΐδῃ: he addresses Aga-

memnon as chief in command. — νῦν: i.e. as things now are. — ἄμμε: Aeolic form for ἡμᾶς (§ 24 a). — πάλω πλαγχθέντας: driven back, i.e. unsuccessful, without having taken Ilios. Cf. B 132.

60. εἴ κεν φύγοιμεν: the opt. is used instead of the subjv., because escape is thought of only vaguely. — θανάτῳ γε: contrasted with ἀπονοστήσειν. “If indeed we may expect to return, and are not rather to die here.”

61. εἰ δῆ: if now, as seems likely. — δαμῶ: fut., see § 30 b.

62. ἄγε: has become a mere interjection, and is used with the pl., as B 331, Γ 441; but ἔγεγε also is used, as B 72, 83. — μάντιν: a soothsayer, augur, who foretold the future chiefly from the flight of birds. — ἔραιοιμεν: let us ask; 2d aor. subjv., as if from ἔρημι (§ 34 d). — ἱερῇα: a priest of a definite divinity and sanctuary who predicted from the observation of sacrifices, cf. θουσκίος χ 318. Here some Trojan priest seems to be meant, since a priest could not desert the sanctuary of which he had charge, and so there were no priests in the Greek camp before Troy. The kings performed the sacrifices and offered prayers for the army; cf. B 411 ff., Γ 275 ff.

ἡ καὶ ὀνειροπόλον, καὶ γάρ τ' ὄναρ ἐκ Διὸς ἐστίν,
ὃς κ' εἴποι ὅτι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,
65 εἰ τ' ἄρ' ὁ γ' εὐχολῆς ἐπιμέμφεται εἰ θ' ἐκατόμβης,
αἷ κέν πως ἀρνῶν κνίσσης αἰγῶν τε τελείων
βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμῦναι."

ἡ τοι ὁ γ' ὡς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη
Κάλχας Θεστοριδῆς, οἰωνοπόλων ὃχ' ἄριστος,
70 ὃς ἤδη τά τ' ἐόντα τά τ' ἐσσόμενα πρό τ' ἐόντα,

63. ὀνειροπόλον: *dream-seer*. A dream-oracle is described by Vergil, *Aen.* vii. 86-91. — καὶ γάρ κτλ.: *for a dream also*, as well as other signs. — γάρ τε: closely connected, like *namque*. — ἐκ Διός: Zeus sends to Agamemnon (B 6) a dream that calls itself Διὸς ἄγγελος. Athena also sends a dream to Penelope (δ 795).

64. ὃς κ' εἴποι: potential opt. in final sense, since the end aimed at is considered as a possible result of the principal action (*ἐραόμεν*), cf. H 342, Ω 149. — ὅτι: *wherefore*. — τόσσον ἐχώσατο: *conceived such heavy anger*; inceptive aor. — τόσσον: for the doubled σ, see § 12 a. — Ἀπόλλων: Achilles assumes that the pestilence was sent by the god of health and disease.

65. εἰ τε . . . εἰ τε: indir. questions explaining the previous verse, as γ 90 f.; cf. B 349. — ὃ γα: for the repetition of the subj., see on v. 97. — εὐχολῆς, ἐκατόμβης: *because of an unfulfilled vow or a hecatomb which has not been offered*, cf. ἱρῶν μνήσας E 178 *angry on account of the omission of sacrifices*, μισθοῦ χεόμενοι, τὸν ὅπαστας οὐκ ἐτέλεσσαν Φ 457. — For the gen. of cause, cf. v. 429, B 225, 689, 694, τῆσδ' ἀπάτης κοτέων Δ 168. — Homer does not hold strictly to the original meaning of *hecatomb*, cf. v. 315; a

hecatomb of 12 heifers is mentioned Z 93, 116, and one of rams in Δ 102.

66. αἰ κεν κτλ.: *if perchance, in the hope that, he may please*. H. 907. — ἀρνῶν: part. gen. — τελείων: constr. with both nouns. Only unblemished victims were well pleasing to the gods. Thus the heifers offered to Athena were 'sleek, untouched by the goad, upon whose necks the yoke had never rested,' Z 94, K 293.

67. βούλεται: for the short mode-vowel in the subjv., see § 27 a, c. — ἀντιάσας κτλ.: *to partake of the sacrifices and ward off from us* (lit. *for us*, see § 3 g).

68 = 101, B 76, H 354, 365, β 224. — For such stereotyped verses, cf. vs. 73, 201; see § 1 w. — ἄρα: here refers to the partic., like *εἴτα* in prose, as B 310, α 441. — τοῖσι: dat. of interest, *for them*, see § 3 g; cf. vs. 247, 450, 571.

69. οἰωνοπόλων: *soothsayers*, in a general sense, as οἰωνός is used for *omen*. This expression is used of Priam's son Helenus, Z 76, and Calchas is θεοπρόπος οἰωνοστής N 70. He was a warrior as well as a seer; see on B 832. — ὄχα: used only as a strengthening prefix with forms of ἄριστος. ἔξοχα *pre-eminent* is more common.

70. ὃς: long by position, since ἤδη

καὶ νήεσ' ἡγήσατ' Ἀχαιῶν Ἴλιον εἴσω
 ἦν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων.
 ὁ σφιν εὖ φρονέων ἀγορήσατο καὶ μετέειπεν·
 “ὦ Ἀχιλεῦ, κέλεαί με, δίφιλε, μυνθήσασθαι
 75 μῆνιν Ἀπόλλωνος, ἑκατηβέλεταο ἄνακτος·
 τοιγὰρ ἐγὼν ἐρέω, σὺ δὲ σύνθεο, καὶ μοι ὁμοσσον
 ἦ μὲν μοι πρόφρων ἔπεσιν καὶ χερσὶν ἀρήξειν.
 ἦ γὰρ οἶομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων

once began with *ναυ*, cf. B 38; see § 41 q. — ἦδη: for the Homeric forms of *οἶδα*, see § 34 k. — This verse describes the seer's power in its full extent, cf. *novit namque omnia vates | quae sint, quae fuerint, quae mox ventura trahantur* Verg. *Georg.* iv. 392 f.; Γ 109. — *πρὸ τ' ἔδοντα*: and which were before, i.e. past. — *ἔδοντα*: forms of *εἶμι* in Homer regularly retain the ε of the stem (§ 34 g).

71. *ἡγήσατο*: he led the way, guided; here metaphorically of the seer who interpreted the portents relating to the voyage; cf. B 322 f. So on the Argonautic expedition, the seer Mopsus gave the word for setting out. No expedition was complete without a soothsayer, even in the time of the Persian war, cf. *Hdt.* ix. 37. — *Ἴλιον εἴσω*: concludes the verse, as P 159, 163, x 58, 499, α 145, τ 182, 193. — *Ἴλιον*: here like *Ἱερὴ*, of the kingdom of Priam, not the city itself. — *εἴσω*: only with verbs of motion; much like *cis*. It follows its acc.

72. *ἦν*: possessive pron., see § 24 a. — *διὰ*: by the help of. For the thought, see on B 832. — *Ἀπόλλων*: the sun god, the god of physical and intellectual light, — the prophet of Zeus and the patron of prophecy; cf. *Πολυφείδεια μάντιν Ἀπόλλων | θῆκε βροτῶν ἔχ' ἄριστον* ο 252 f.

73 = v. 253, B 78, 283, H 326, 367, I 95, O 285, x 253, β 160, 228, η 158, π 399, ω 53, 453. — *σφιν*: constr. with *ἀγορήσατο*. — *εὖ φρονέων*: φίλα φρονέων Δ 219, ἀγαθὰ φρονέων α 43. — *ἀγορήσατο*: “took the floor.”

74. *κέλεαί με*: Calchas as *μάντις* felt himself called to speak by the words of Achilles, v. 62. — *δίφιλε*: cf. *ἀρήφιλος* Γ 21; for the length of the antepenult, see § 18 a. — *μυνθήσασθαι*: interpret, as *ἐρπιδας γυνῶναι καὶ ἐναίσματα μυνθήσασθαι* B 159.

76. *τοιγὰρ ἐγὼν*: always at the beginning of a verse. — *ἐρέω* κτλ.: Z 384, ο 318, τ 259, σ 129, ω 265, *I will speak etc.*, solemn form of introduction; cf. ‘Behold now I have opened my mouth, my tongue hath spoken in my mouth’ *Job* xxxiii. 2.

77. *ἦ μὲν [μήν]*: surely and truly, as K 322, x 275, T 109. — *πρόφρων*: const. with *ἀρήξειν*. It is always used predicatively, where the Eng. idiom would prefer an adv.; see § 38 a; *πρόφρωνι θυμῷ* and *προφρονέως* are used with the same general force. — *ἔπεσιν καὶ χερσίν*: equiv. to the prose *λόγῳ καὶ ἔργῳ* by word and deed; cf. v. 395. — *ἀρήξειν*: for the fut. inf. after words of promising or hoping, cf. *μέμασαν . . . | τεῖχος τε ῥήξειν καὶ ἐνιπρήσειν* *πυρὶ νῆας* M 197 f., *ἐπῆλθε περησμέναι μεμαῶσιν* M 200.

- 'Αργείων κρατεί, καί οἱ πείθονται 'Αχαιοί.
 80 κρείσσων γὰρ βασιλεύς, ὅτε χώσεται ἀνδρὶ χέρηι.
 , εἴ περ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέφη,
 ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσση,
 ἐν στήθεσσιν ἐοῖσι. σὺ δὲ φράσαι εἴ με σαώσεις."
 τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς 'Αχιλλεύς·
 85 "θαρσύνσας μάλα εἰπὲ θεοπρόπιον ὅτι οἴσθα.
 οὐ μὰ γὰρ 'Απόλλωνα διίφιλον, ᾧ τε σύ, Κάλχαν,

78. ἄνδρα: obj. of *χωσόμενος* shall enrage.—*μάλα*: used adv. with *κρατεί*, cf. v. 103, πολλόν v. 91, πολὺ v. 112; it strengthens all three degrees of comparison in Homer, cf. B 274, 239, 480; see § 38 b.

79. καὶ οἱ: for καὶ φ. The rel. const. is abandoned as often in later Greek; cf. vs. 3 f., 162, 506; see § 1 d, G. 156, H. 1006. The last half of the verse repeats the same thought in reverse order.—'Αχαιοί: used here without distinction of meaning from 'Αργείων at the beginning of the verse, see on v. 42; cf. γ 226 f. 'Αργεῖοι is never used at the close of a verse, while 'Αχαιῶν could not begin the verse.

80. γάρ: introduces a further explanation of his special need (cf. πρόφρων v. 77) of protection.—ὅτε χώσεται: Att. ὅταν χώσεται, whenever his wrath is roused. For the short mode vowel, see § 27 a. For the hypothetical rel. sent. without ἄν or κέ, cf. vs. 230, 543, 554, a 352.—χέρηι: a subject, man of low degree; a positive to the comp. χερειών v. 114 (Att. χείρων).

81. εἴ περ κτλ.: for even if, with the subjv., as ἡ δ' εἴ περ τε τύχῃσι μάλα σχεδόν, οὐ δύναται σφιν | χραίσμεῖν Δ 116 f., X 191 on v. 82.—χόλον: a burst of anger, while κότος is the lasting grudge which plans for revenge, and the μῆνις of Achilles led him

simply to withdraw from the fight (see on v. 1). χόλον is emphasized in contrast with κότον by γέ and by its chiasmic position (§ 2 o).—καταπέφη: digest, suppress; cf. 'Αχιλεὺς . . . ἐπὶ νηυσὶ χόλον θυμολγέα πέσσει Δ 512 f.

82. ἀλλά: after εἴ περ, as Lat. at after si, yet; the apod. is really contrasted with the prot. (§ 3 n). The reciprocal relation of the thoughts is marked by the τέ . . . τέ (§ 3 o), cf. v. 218, γ 12, 33 f., τὸν (sc. a hound) δ' εἴ πέρ τε λάθῃσι (sc. a fawn) καταπτήξας ὑπὸ θάμνῃ, | ἀλλὰ τ' ἀνιχνεύων θέει ἔμπεδον X 191 f.—ἔχει: holds fast, cherishes.—ὄφρα: temporal, until.—τελέσση: sc. κότον, accomplishes his wrath, i.e. does what he plans in his wrath.

83. ἐν στήθεσσιν: not capriciously, nor for the sake of the verse, separated from ἔχει κότον, but added with greater emphasis than it could have at the close of the verse.—φράσαι: aor. mid. inv., make clear to thyself, consider; φράζω in Homer does not mean tell.—εἰ: whether.

84 = I 307, 606, 643, Δ 607, T 145, 198, φ 222, Ψ 93, cf. v. 215, x 187, Ω 138. The first hemistich (with τῇν occasionally for τόν) is used in Homer more than 100 times.

85. θάρσύνσας: cf. v. 92.—μάλα: const. with the inv., as v. 173.

86. οὐ μὰ: no, in truth; μὰ is a par-

εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,
 οὐ τις ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο
 σοὶ κοίλης παρὰ νηυσὶ βαρείας χεῖρας ἐποίοιαι
 90 συμπάντων Δαναῶν, οὐδ' ἦν Ἀγαμέμνονα εἴπῃς,
 ὅς νῦν πολλὸν ἄριστος Ἀχαιῶν εὐχεται εἶναι."

καὶ τότε δὴ θάρσησε καὶ ἧῥδα μάντις ἀμύμων·
 "οὐτ' ἄρ' ὁ γ' εὐχολῆς ἐπιμέμφεται οὐθ' ἑκατόμβης,
 ἀλλ' ἔνεκ' ἀρηγῆρος, ὃν ἠτίμησ' Ἀγαμέμνων
 95 οὐδ' ἀπέλυσε θύγατρα καὶ οὐκ ἀπεδέξατ' ἄποινα,

title of swearing with the acc., which prob. depends upon a verb implied. In affirmative asseverations *καὶ μὴ* is used, as v. 234. The neg. is repeated in v. 88 for greater earnestness, as Ψ 43 f., γ 27 f. — *εὐχόμενος*: only here as epith. of a divinity. — *εἰ τε εὐχόμενος*: he prayed to Apollo as his patron, the god of prophecy who revealed to him what he declared to the Greeks. — *Καλχαν*: voc. like *Αἴαν* H 288.

87. *θεοπροπίας*: a collateral form to *θεοπρόπιον* v. 85, see § 19. — *ἀναφαίνεις*: art wont to reveal, cf. *φαίνει ἑοιδὴν* θ 490.

88. *ἐμεῦ ζῶντος*: while I live; in a threatening tone. — *ἐπὶ χθονὶ κτλ.*: a poetic expression for *ζῶντος*, cf. *ὄρε φῶς ἡελίοιο* Ξ 61, *ἐπὶ χθονὶ σίτον ἔδοντες* θ 222, *vivus vidensque* Terent. *Eun.* i. i. 28. For the fulness of expression, see § 1 s; cf. vs. 57, 99, 160, 177, 288 f., 553, γ 71, *ἔρεξας μὲν αὐτὸς* ζῇ τε καὶ βλέπει *φῶς* Aesch. *Pers.* 297, 'as sure as I live and breathe.'

89. *βαρείας*: heavy, i.e. violent. — *χεῖρας ἐποίοιαι*: cf. *χεῖρας ἐφέλω* v. 567.

90. *οὐδ' ἦν*: not even if, generally as here after a neg. "This promise will hold even if." — *Ἀγαμέμνονα*: Calchas had indicated him clearly in vs. 78 f.

91. *πολλόν*: for its inflection, see § 20 f.; for its adv. use, cf. *μέγα* vs. 78, 103; *πολύ* v. 112. — *ἄριστος*: mightiest, as commander-in-chief of the army; cf. B 82, 580, see on B 108. — The Homeric heroes were always frank of speech; Achilles calls himself *ἄριστος Ἀχαιῶν* vs. 244, 412; Odysseus says that his fame reaches to the heavens, *καὶ μὲν κλέος οὐρανὸν ἵκει* ι 20; Hector challenges the bravest of the Achaeans to fight "Ἐκτορι δέφ H 75. Cf. *sum pius Aeneas fama super aethera notus* Verg. *Aen.* i. 378 f. But the formula *εὐχομαι εἶναι* often contains no idea of boasting, and may mean only *claim to be*, *affirm himself to be*.

92. *καὶ τότε δὴ*: and so then (temporal). — *θάρσησε*: took courage, inceptive aor.; cf. vs. 331, 349, 517. — *ἀμύμων*: refers generally to nobility of birth, or to beauty or strength of person.

93 = v. 65, with the change of *οὔτε* for *εἴτε*.

94. *ἐνεκ' ἀρηγῆρος*: const. with *ἐπιμέμφεται*. The prep. is used here, perhaps, because of the remoteness of the noun from the verb, but the poet was free.

95. *οὐδ' ἀπέλυσε κτλ.*: a more definite statement of *ἠτίμησε*, abandoning

τούνεκ' ἄρ' ἄλγε' ἔδωκεν ἑκηβόλος ἡδ' ἔτι δώσει.
οὐδ' ὃ γε πρὶν Δαναοῖσιν ἀεικέα λοιγὸν ἀπώσσει,
πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην
ἀπριάτην ἀνάποινον, ἄγειν θ' ἱερὴν ἑκατόμβην
100 ἐς Χρύσην· τότε κέν μιν ἱλασσάμενοι πεπύθιοιμεν."
ἦ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔζητο, τοῖσι δ' ἀνέστη
ἦρως Ἀτρεΐδης, εὐρὺ κρείων Ἀγαμέμνων
ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι
πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἔϊκην.
105 Κάλχαντα πρῶτιστα κάκ' ὀσσόμενος προσέειπεν·

the rel. const., cf. v. 79. In later Greek, partic. would be expected, instead of the indic.—καὶ οὐκ: is used, not οὐδέ, since the neg. is construed closely with the verb; cf. on v. 28.

96. τούνεκ' ἄρα: on this account then (as I said). This repeats emphatically v. 94, and adds a prediction of the results of the god's anger.—For the crisis, see § 8.

97. ὃ γε: emphatic repetition of the subj., cf. vs. 65, 496, πολλὰ δ' ὃ γ' ἐν πότῳ πάθεν ἄλγεα α 4 which Vergil copied in multum ille et terris iactatus et alto Aen. i. 3.—Δαναοῖσιν κτλ.: cf. v. 67.—ἀπείκει: metaphorically, of a heavy burden, cf. χερσὶν ἀπάσασθαι λίθον ὄβριμον i 305.

98. πρὶν: is found elsewhere as here in both principal and subordinate clauses, cf. B 348, 354 f., οὐδέ τις ἔτλη | πρὶν πιεῖν, πρὶν λείψαι (pour a libation) ὑπερμενεί Κρονίωνι H 480 f.—ἀπὸ δόμεναι: cf. δόμεναι πάλιν v. 116. The subj. of the verb is easily supplied from Δαναοῖσιν.—ἐλικώπιδα: quick-eyed.

99. ἀπριάτην ἀνάποινον: for the asyndeton, see § 21, cf. B 325.—ἱερήν: standing epith. of the hecatomb, as vs. 431, 443.

100. ἱλασσόμενοι: for the manner of propitiation, cf. στρεπτοὶ δέ τε καὶ θεοὶ αὐτοὶ . . . καὶ μὲν τοὺς θύεσσι καὶ εὐχολῆς ἀγανῆσιν | λοιβῇ τε κνίσῃ τε παρατρῶσ' ἔνθρωποι | λισσόμενοι I 497 ff.—πεπύθιοιμεν: for the reduplication of the 2d aor., see § 25 j.

Vs. 101-187. Quarrel between Agamemnon and Achilles.

101 = v. 68.

102 = H 322, N 112.—εὐρὺ κρείων: standing epith. of the king, as vs. 365, 411, Γ 178; see § 4 c; cf. B 108. For the adv. use of εὐρὺ, see on πολλόν v. 91.

103 f. = δ 661 f.—μένεος: with rage, cf. μένεος δ' ἐμπλήσαντο (sc. Achilles) θυμόν X 312.—ἀμφιμέλαιναι: darkened on all sides. The mind is dark with passion, which is thought of as a cloud enveloping the φρένες. Cf. Γ 442, θάρσευς πλῆσε φρένας ἀμφιμελαινάς P 573, ἔχου πόκασε φρένας κτλ. P 83, μελαγχλίων φρήν Aesch. Pers. 117 black-robed heart, of a mind foreboding ill.

104. οἱ: dat. with the verb, instead of a limiting gen. with ὅσσε, see § 3 g.—λαμπετόωντι: in contrast with ἀμφιμέλαιναι.—Cf. v. 200.

105. For the asyndeton, see § 21 f.—πρῶτιστα: for the form, see on B 228.—κάκ' ὀσσόμενος: looking evil,

“ μάντι κακῶν, οὐ πώ ποτέ μοι τὸ κρήγυον εἶπας·
 αἰεὶ τοι τὰ κάκ’ ἐστὶ φίλα φρεσὶ μαντεύεσθαι,
 ἐσθλὸν δ’ οὔτε τί πω εἶπας ἔπος οὔτε τέλεσσας.
 καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις,
 110 ὥς δὴ τοῦδ’ ἐνεκά σφιν ἐκηβόλος ἄλγεα τεύχει,
 οὐνεκ’ ἐγὼ κούρης Χρυσηίδος ἀγλα΄ ἄποινα
 οὐκ ἔθελον δέξασθαι, — ἐπεὶ πολὺ βούλομαι αὐτὴν
 οἴκοι ἔχειν. καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα,

i.e. with look that boded ill; cf. *δοσον-το ἰλεθρον* β 152, *κακὸν δοσομένη* Ω 172. For the accent of *κάκ’* (for *κακῶ*) see § 10 d.

106. *μάντι κακῶν*: ill-boding seer. Some of the ancients thought this referred to the seer's words at Aulis, where he showed that Artemis demanded the sacrifice of Agamemnon's daughter Iphigenia in return for an insolent word of the king (Soph. *El.* 566 ff.). — Cf. ‘But I hate him; for he doth not prophesy good concerning me, but evil’ 1 *Kings* xxii. 8. — τὸ κρήγυον: equiv. to *ἐσθλόν* v. 108, in contrast with *κακῶν*. For the generic use of the art., cf. τὰ κακὰ v. 107, and see on τὰ χερεῖονα v. 576.

107. *αἰεὶ*: he exaggerates in his anger. Cf. σοὶ δ’ αἰεὶ κραδίη στερεωτέρη ἐστὶ λίθοιο ψ 103. — τὰ κακὰ: subj. of the verb of which φίλα is pred. — *μαντεύεσθαι*: explanatory inf., cf. *ἐνθα φίλ’ ὀπταλὰ κρέα ἔδμεναι* κτλ. Δ 345. — “Always is it pleasing to thee to prophesy calamity.”

108. *τέλεσσας*: brought to pass, cf. *ἔμα μῦθος ἦν τετέλεστο δὲ ἔργον* T 242.

109. *καὶ νῦν*: a special instance under *αἰεὶ* v. 107, cf. δ 193, κ 43. — *ἐν*: in the presence of, before. — *θεοπροπέων ἀγορεύεις*: as B 322, β 184.

110. *δὴ*: ironical, like the later *δῆθεν*, scilicet; const. with *τοῦδ’*

ἐνεκα, evidently on this account. — *ἐκηβόλος*: for the epith. used as a proper name, cf. v. 37. — *τεύχει*: see on *ἐθηκεν* v. 2.

111. *ἐγώ*: Agamemnon speaks only of the rejection of the ransom, not of the slight offered to the priest; but gives prominence to the odious charge that he, their king, was the cause of the sufferings of the Danaï. — *κούρης Χρυσηίδος*: gen. of price, cf. *δῶκ’ υἱὸς ποιῶν* (as a price for his son) *Γανυμήδεος* E 266, λ 327. For the patronymic, see on v. 13.

112. *ἐπεὶ*: introduces the explanation of *οὐκ ἔθελον* was not inclined; cf. v. 156. — *βούλομαι*: contains the idea of choice, preference (sc. *ἢ ἄποινα δέχεσθαι*), which is here strengthened by the adv. *πολύ* (acc. of extent). Cf. v. 117. — *αὐτήν*: the maiden herself, contrasted with the ransom. — To his accusation against Calchas, the king adds at once his own defence.

113. *οἴκοι ἔχειν*: i.e. to retain in my possession, cf. *οἴκοθεν* Η 364 from his own possessions, ρ 455. — *καὶ*: even, constr. with *Κλυταιμνήστρης*. — *γάρ ῥα*: for, you see. — *Κλυταιμνήστρης*: acc. to the later story, daughter of Tyn-dareüs and Leda, and thus half-sister of Helen. The ancient Greek on hearing these lines remembered well that Clytaemnestra proved unfaithful

κουριδίης ἀλόχου, ἐπεὶ οὐ ἐθέν ἐστι χερείων,
 115 οὐ δέμας οὐδὲ φυήν, οὐτ' ἄρ φρένας οὔτε τι ἔργα.
 ἀλλὰ καὶ ὡς ἐθέλω δόμεναι πάλιν, εἰ τό γ' ἄμεινον·
 βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι.
 αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσατ', ὄφρα μὴ οἶος
 Ἀργείων ἀγέραςτος ἔω, ἐπεὶ οὐδὲ ἔοικεν·
 120 λεύσσετε γὰρ τό γε πάντες, ὃ μοι γέρας ἔρχεται ἄλλη."
 τὸν δ' ἡμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·
 "Ἀτρεΐδῃ κύδιστε, φιλοκτεανώτατε πάντων,
 πῶς γάρ τοι δώσουσι γέρας μεγάλθυμοι Ἀχαιοί;

to Agamemnon, and slew him on his return to his home (λ 411 ff.). She was herself slain by her son Orestes (γ 306 ff.). The deaths of Agamemnon and Clytaemnestra formed the theme of famous tragedies by the three greatest tragic poets of Greece, — the *Agamemnon* and *Choëphoroe* of Aeschylus, the *Electra* of Sophocles, and the *Electra* of Euripides. — *προβέβουλα*: with pres. signification, cf. *δεΐδια* fear δ 820, *ἐλπία* hope β 276.

114. *οὐ ἴθεν*: for the hiatus, see §§ 9f., 14. The neg. receives emphasis from its position.

115. *οὐ δέμας*: not in build, prob. refers to her stature, as the Greeks always associated height and beauty, cf. γ 167, *καλὸς τε μέγας τε* φ 108, *καλὴ τε μεγάλη τε καὶ ἀγλαὰ ἔργα* Ἰβυή ν 289, *Τυδεὺς μικρὸς μὲν ἦν δέμας* Ε 801. — *οὐδὲ φυήν*: has reference to her fair proportions. — With these two qualities of her person are contrasted by asyndeton two mental characteristics, neither in mind nor in accomplishments.

116. *καὶ ὥς*: even thus, "altho' Chryseis is so beautiful and accomplished," cf. γ 159. — *δόμεναι πάλιν*: restore, cf. *ἀποδοῦναι* vs. 98, 134. — *τό γ' ἄμεινον*:

the copula is here omitted in a cond., as γ 402, Ε 184.

117. For the asyndeton, see § 2 m. — *βούλομαι* ἤ: see on v. 112. Cf. Δ 319, Ρ 331, Ψ 594, γ 232.

118. *αὐτίχ' ἐτοιμάσατε*: the unreasonableness of the demand provokes the quarrel with Achilles and elicits the epith. *φιλοκτεανώτατε* v. 122. — *γέρας* κτλ.: made more definite later, cf. vs. 138, 182 ff.

119. *ἔω*: for the form, see § 34 g. — *οὐδὲ ἔοικεν*: it is not even seemly, to say nothing of its unfairness.

120. *δ*: like quod, equiv. to *ὅτι* that; cf. *γενέσσκων δ' οἱ αὐτὸς ὑπείρεχε χεῖρας* Ἀπόλλων Ε 433, Θ 82, 140. — *ἔρχεται ἄλλη*: i.e. leaves me. *ἔρχεται* is used of the immediate future, as Δ 839, Η 301.

122. *κύδιστε*: a standing epith. of Agamemnon, cf. Β 434, Ι 96, 163, 677, 697. The following epith. is contrasted bitterly with this.

123. *πῶς* κτλ.: the question implies the absurdity of the proposition, cf. Δ 26 where Hera asks Zeus *πῶς ἰοέλεις ἔλιον* (fruitless) *θεῖναι πόνον ἢδ' ἀτέλεστον*; — *γάρ*: introduces the explanation of some gesture of surprise

οὐδέ τί που ἴδμεν ξυνήια κείμενα πολλὰ,
 125 ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται,
 λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγείρειν.
 ἀλλὰ σὺ μὲν νῦν τήνδε θεῶ πρόες, αὐτὰρ Ἀχαιοὶ
 τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἱ κέ ποθι Ζεὺς
 δῶσι πόλιν Τροίην ἐντείχεον ἐξαλαπάξαι."

130 τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·

or vexation; its force may often be given by the excl. 'what.'

124. ξυνήια κτλ.: *undisturbed treasures lying in abundance*, from which the king could be recompensed easily for the loss of his prize. This again refers to Agamemnon's *ἀντίκα* v. 118. — Booty taken on their marauding expeditions was the common property of the army after the several prizes of honor (γέρας, v. 185) had been selected for the chiefs, cf. vs. 368 f., ἐκ πόλιος δ' ἀλόχους καὶ κτήματα πολλὰ λαβόντες | δασσάμεθ' ὥς μή τίς μοι ἀπεμβόμενος κίοι ἴσῃς ι 41 f.; μοῖραν καὶ γέρας ἐσθλὸν ἔχων λ 534 of Achilles's son returning from Troy, τῶν ἐξαιρεῖ-
 μνη μενοεικέα (*satisfying my heart*), πολλὰ δ' ὀπίσσω | λάγχανον ξ 232. These prizes were sometimes selected by the leaders themselves, as ι 129 f., Α 696 f., 704; but are often spoken of as the gift of the people, vs. 276, 369, 392, Α 627, π 56, Σ 444, η 10, ι 160, 550 f. Doubtless they were distributed by the general, with the approval of the army. Thus, ι 367, Agamemnon is said by Achilles to have given Briseis to him.

125. τά, τά: strictly both are dems. (§§ 3 n f., 24 f.), the second repeating the first, although the first may be translated as a rel. — τὰ μὲν: the thought contrasted with this, is implied in vs. 127 ff. — πόλιν: cities

near Troy, of which Achilles had sacked 12 with his fleet and 11 with a land force, ι 328 f. Homer mentions the sack of Lesbos ι 129, of Lyrnessus Β 690, of Pedasus τ 92, of Scyrus ι 668, of Tenedos Α 625, of Thebe Ζ 415, ι 188. Cf. Nestor's words, ξὺν νηυσὶν ἐν' ἡγεροειδέα πόнтон | πλαζόμενοι κατὰ ληϊδ', ἐπερ ἔρξειεν Ἀχιλλεύς γ 105 f. . . . *wandering for booty wherever Achilles led*. The gen. depends upon the following prep. in composition. — ἐξεπράθομεν: equiv. to ἐξελομεν πέρσαντες. — δέδασται: the tense marks that the matter has been settled and is not to be reconsidered.

126. λαοὺς: receives emphasis from its position, while the contrast lies in δέδασται and παλίλλογα ἐπαγείρειν collect again what has been distributed. — παλίλλογα: proleptic, "so as to be together."

127. θεῶ: *in honor of the god, for the god's sake*, dat. of interest; cf. Μελέλαος ὃ δὴ τόνδε πλοῦν ἐστειλάμεν Soph. Aj. 1045 *Menelaus, for whose sake we undertook this voyage*.

128. τριπλῇ τετραπλῇ τε: for the copulative conj., see § 3, and cf. Β 346, Γ 363. — ἀποτίσομεν: *will recompense*.

129. δῶσι: for the ending, see § 26 α. — πόλιν Τροίην: *the Trojan city, the city of Troy*. Cf. Τροίην ἱερὸν πτολίεθρον ἔπερσεν (*sacked*) α 2. — ἐντείχεον: Poseidon built the walls (φ 446).

“ μὴ δὴ οὕτως, ἀγαθός περ ἑὼν, θεοείκελ’ Ἀχιλλεῦ,
κλέπτε νόψ, ἐπεὶ οὐ παρελεύσεαι οὐδέ με πείσεις.
ἢ ἐθέλεις, ὅφρ’ αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ’ αὐτῶς
ῆσθαι δευόμενον, κέλεαι δέ με τήρδ’ ἀποδοῦναι;
135 ἀλλ’ εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί,
ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται·
εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
ἦ τεδὼν ἦ Αἴαντος ἰὼν γέρας, ἦ Ὀδυσῆος

131 = T 155. — μὴ δὴ: with *imv.* as E 218; with *inf.* used as *imv.*, as P 501; with *subjv.* used as *imv.*, E 684, Ψ 7. — δὴ οὕτως: for the *synzesis*, cf. vs. 340, 540; see § 7 a.

132. κλέπτε νόψ: *have secret thoughts in mind, be deceitful*, — an accusation most hateful to the outspoken Achilles (see I 312 f.); cf. εἰ μὴ τῷ χρόνῳ κεκλόμεθα Soph. Ant. 681 *if we have not been deceived etc.*, ὡς οὐκ ἔστι Διὸς κλέψαι νόον οὐτε παρελθεῖν Hes. Theog. 613. Cf. Eng. *steal and stealth*. — μέ: const. with both verbs.

133. ἢ ἐθέλεις κτλ.: *dost thou wish indeed that thou thyself shouldst have a prize of honor* (referring to v. 126) *while (lit. but) I etc.* He replies to the charge of covetousness (v. 122) by the assertion that Achilles has a selfish end in view in urging him to give up Chryseis. — ὅφρ’ ἔχῃς: instead of the customary *inf.* or an *obj.* clause with *ἵτι*, cf. θυμὸς ἐπέσσυται ὅφρ’ ἐπαμύνω Z 361. — ἀντάψ: for the use of the adversative conj., see § 3 q. — αὐτῶς: explained by *δευόμενον*, see § 24 h.

134. ῆσθαι: with a partic. marks the continuance of a state, esp. where a person is given up to sadness or misfortune, cf. B 255, δδυρόμενος καὶ ἀχέων | ἡμαι ἔ 40 f..

136. ἄρσαντες κτλ.: *suiting it to my*

mind, i.e. choosing one which will be satisfactory. — ἀντάψιον: sc. *Χρυσήϊδος*. — The conclusion of the sent. is omitted (*aprosiopesis*); it would be perhaps εἰ ἔχει, καλῶς ἂν ἔχοι. When two mutually exclusive cond. sents. stand side by side, the conclusion of the first may be omitted. H. 904 a.

137 = 324. — ἐγὼ δέ: for δέ in *apod.*, see on v. 58. — ἔλωμαι: for the *subjv.* used almost like a fut., see § 3 b; cf. vs. 184, 324, Γ 417.

138. τεδὼν: sc. γέρας. — Αἴαντος: son of Telamon, from Salamis (B 557), the mightiest of all the Greeks except Achilles (B 768, and note). He is not to be confounded with the swift-footed leader of the Locrians, Ajax son of Oileus (B 527). Telamonian Ajax is always meant when no distinguishing epith. is used. He committed suicide because the arms of Achilles, after that hero's death, were given to Odysseus rather than to him (λ 543 ff.). — ἰὼν: cf. ἰὼν κλισίηνδε v. 185. Homer is fond of a partic. which completes the picture but is not strictly necessary to the sense, as ἔγων v. 311, εἰδὼν v. 401, ἐλὼν v. 139, ἰδὼν v. 537, ἰὼν, λαβὼν B 261, παραστὰς B 189, φέρουσα Γ 425, ἀμφιέποντες B 525, εὐχόμενος B 597. These participles are commonly intr. in this use. — Ὀδυσῆος: the hero of the Odyssey, the wise

ἄξω ἐλὼν · ὁ δὲ κεν κεχολώσεται, ὃν κεν ἴκωμαι.
 140 ἀλλ' ἢ τοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὖτις,
 νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἄλα διαν,
 ἐς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἐκατόμβην
 θείομεν, ἃν δ' αὐτὴν Χρυσήϊδα καλλιπάρηον
 βήσομεν. εἰς δὲ τις ἀρχὸς ἀνὴρ βουλευφόρος ἔστω,
 145 ἢ Αἴας ἢ Ἴδομενεὺς ἢ δῖος Ὀδυσσεὺς
 ἢ ἐ σύ, Πηλεΐδῃ, πάντων ἐκπαγλότατ' ἀνδρῶν,
 ὅφρ' ἡμῖν ἐκάεργον ἰλάσσεαι ἱερὰ ρέξας."

Ithacan prince (B 636) by whose device of the wooden horse Illos was captured (χ 230). He is sent in charge of the expedition to restore Chryseis to her father, v. 311. He restrains the Achaeans from following a mad impulse to set out for home, B 169 ff.; he chastises Thersites, B 244 ff. His personal appearance as an orator is described, Γ 191 ff. He is sent as an envoy to Achilles in the Ninth Book. He enters the Trojan camp as a spy, with Diomed, in the Tenth Book. He is the special favorite of Athene, see on B 169.—Agamemnon expresses his sovereignty in an arbitrary way, declaring his absolute authority over the three mightiest princes of the army.

139. ἄξω ἐλὼν: *shall seize and lead away*. The return to the principal thought (ἱλασμαι) betrays the king's passionate excitement.—*κεν κεχολώσεται*: *he will be angry, I think*; the tone is sarcastic.—*ἴκωμαι*: for the hypothetical rel. sent., see G. 283, H. 914 B.

140. ταῦτα: *i.e.* what is to be my recompense.—*μεταφρασόμεσθα*: *μετά afterwards* is repeated more definitely in *καὶ αὖτις*.—Here the speaker adopts a more quiet tone (interrupted only

by an echo of his anger, in v. 146) and enters into the details of the ship's equipment.

141 = θ 34; cf. π 348.—*μέλαιναν*: for the color of the ships, see on B 637.—*ἐρύσσομεν*: aor. subjv.

142. *ἐς δέ*: adv., as v. 309, see § 37 a; proleptic, "so that they shall be therein."

143. *θείομεν*: cf. *ἰρείομεν* v. 62.—*ἃν*: *up, on board*; adv. with *βήσομεν*.—*αὐτήν*: *herself*, as the person principally concerned.

144. *βήσομεν*: 1st aor. from *βαίω*, trans.; H. 500.—*ἀρχός*: pred.—*ἀνὴρ βουλευφόρος*: in appos. with *εἰς τις*.

145. *Ἴδομενεὺς*: leader of the Cretans (B 645), son of Deucalion, grandson of Minos, great-grandson of Zeus and Europa (N 450 ff.); highly esteemed by Agamemnon, see B 405 and note. He was one of the older leaders, cf. *μεσαιοπῆλιος* N 361 grizzled. He reached home in safety, after the war (γ 191).

146 = π 170, except *ἢ ἐ σύ* for *ἔρσο*.

147. *ἡμῖν*: dat. of interest.—*ἐκάεργον*: for similar epiths. of Apollo, see vs. 14, 75, 370, 385; § 4 c.—*ἰλάσσεαι*: agrees in person with the nearest subj.

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “ὦ μοι, ἀναιδείην ἐπιειμένε, κερδαλέοφρον,
 150 πῶς τίς τοι πρόφρων ἔπεσιν πειθήται Ἀχαιῶν
 ἢ ὁδὸν ἐλθέμεναι ἢ ἀνδράσιν ἴφι μάχεσθαι;
 οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἤλυθον αἰχμητῶν
 δεῦρο μαχησόμενος, ἐπεὶ οὐ τί μοι αἰτιοὶ εἰσιν·
 οὐ γάρ πώ ποτ' ἐμὰς βούς ἤλασαν, οὐδὲ μὲν ἵππους,
 155 οὐδέ ποτ' ἐν Φθίῃ ἐριβώλακι βωτιανείρῃ
 καρπὸν ἐδηλήσαντ', ἐπεὶ ἡ μάλα πολλὰ μεταξύ,
 οὐρεὰ τε σκιδόντα θάλασσά τε ἡχῆεσσα·

148 = x 260, 344, η 559. The first hemistich occurs 16 times elsewhere. — ὑπόδρα ἰδὼν: Vergil's *torva tuentem Aen. vi. 467*.

149. ἐπιειμένε: *clothed with*; of the two accs. which the verb governs in the act., one is retained in the pass., G. 197, x. 2; H. 724 a. Cf. *Διαφες θούριν (impetuous) ἐπιειμένοι Ἀλκίῃ* H 164, γ 205. — κερδαλέοφρον: *cunning minded*, as Δ 339, referring to v. 146. Achilles thinks that the king wishes to send him to Chrysa in order to rob him in his absence of what he would lack the courage to take in his presence.

150. τοί, ἔπεσιν: *data. of the whole and part*, cf. *σοὶ γὰρ τε μέλιστά γε λαὸς Ἀχαιῶν / πεύσσονται μύθοισι* Ψ 156 f. See § 1 u, H. 625 c. — πρόφρων: see on v. 77. — πειθήται: *deliberative subjv. in the 3d pers.*, as *τί νύ μοι μήκιστα γένηται* ε 299 “*what will become of me.*” — For the alliteration of π, cf. v. 165; see § 2 a.

151. ὁδόν: *cognate acc.* (G. 159, H. 716 b); *journey of an embassy like that suggested for him in v. 146*; cf. γ 316, *ἐξεστὴν πολλὴν ὁδὸν ἦλθεν* Ὀδυσσεὺς φ 20.

152. γάρ: the reasons for the preceding question (which is equiv. to a

neg. assertion) continue through v. 162. “*Thou dost repay with base ingratitude us who are fighting not for our own cause but only for thee.*”

— ἐγώ: sudden transition from the indef. τίς of v. 150; cf. *ἐπεὶ οὐ τινα δεῖδιμεν ἔμπης, | οὐτ' οὐδ' Τηλέμαχον μάλα περ πολέμοισιν ἰδόντα* β 199 f.

153. δεῦρο: *const. with ἤλυθον*. — αἰτιοὶ εἰσιν: *are to blame for me, have done me wrong*, cf. Γ 164, α 348.

154. βούς: *fem., of the herds*. — ἤλασαν: *drove off*. — οὐδὲ μὲν: *nor in truth*, cf. v. 603. — This verse and the next indicate the common causes of war in the heroic period, as between the English and the Scotch in the time of the border troubles. Cf. *ὡς δὲ πότ' Ἥλαιοισι καὶ ἡμῖν* (Nestor and the Pylians) *νείκος ἐτύχθη | ἀμφὶ βοηλασίῃ* Δ 671 f.

155. Φθίῃ: the later Phthiotis (B 683), not the city, as is shown by the epith. *ἐριβώλακι*. — βωτιανείρῃ: cf. *κουροτρόφος* as epith. of Ithaca, ι 27.

156. πολλὰ μεταξύ: *much lies between*; explained by the following verse. *μεταξύ* is found only here in Homer; elsewhere *μεσηγύ* is used (§ 2 y).

157. σκιδόντα: *full of shadows*. —

- ἀλλὰ σοί, ὦ μέγ' ἀναιδές, ἄμ' ἐσπόμεθ', ὄφρα σὺ χαίρης,
 τιμὴν ἀρνύμενοι Μενελάῳ σοί τε, κυνῶπα,
 160 πρὸς Τρώων. τῶν οὐ τι μετατρέπη οὐδ' ἀλεγίζεις·
 καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλείς,
 ᾧ ἐπὶ πολλὰ μόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν.
 οὐ μὲν σοί ποτε ἴσον ἔχω γέρας, ὅππότε' Ἀχαιοὶ
 Τρώων ἐκπέρσωσ' ἐν ναιόμενον πτολίεθρον·
 165 ἀλλὰ τὸ μὲν πλείον πολυαῖκος πολέμοιο
 χεῖρες ἐμαὶ διέπουσ', ἀτὰρ ἦν ποτε δασμὸς ἴκηται,
 σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε

ήχησσα: only here as epith. of the sea; for the other epiths., see § 1 p; cf. πολυφλοίσβοιο v. 34, B 209.

158. μέγα: see on v. 78.—χαίρης: subjv. in a final sent. after the aor., as B 206, Z 357 f.

159. τιμὴν: retribution, satisfaction, esp. the return of Helen and the treasures carried away by Paris; cf. Γ 286, E 552, § 70.—ἀρνύμενοι: striving to gain, as a δ, X 160.—κυνῶπα: the dog was to the oriental the personification of shamelessness, cf. v. 225. Helen in self-reproach applies to herself the epith. κυνῶπις, Γ 180, δ 145; cf. δᾶρ ἐμείο (addressing Hector), κυνὸς κακομηχάνου δορυεσσης Z 344. The highest impudence was indicated by κυνέμνια φ 394 dog-fly. In the *Odyssey*, however, the dog seems to be in better favor. Argus, the old hunting dog of Odysseus, remembers his master during the twenty years of his absence, and alone recognizes him on his return, dying as he welcomes him to his home (ρ 291 ff.).

160. τῶν: neut., referring to the various details included in the preceding thought, vs. 158 f.

161. καὶ δὴ: and now, nearly equiv. to καὶ ἤδη, as in Att.; cf. B 135, καὶ δὴ

ἔβη οἰκόνδε Δ 180.—μοί: dat. of disadvantage with ἀφαιρήσεσθαι, as ὁ τοῦσιν ἀφείλετο νόστιμον ἡμᾶρ α θ he took away from them the day of their return, cf. Γλαύκῃ Κρονίδῃς φρένας ἐξέλετο Ζεύς Z 234.—γέρας: see on v. 124.—αὐτός: of thine own will, arbitrarily, as v. 137.

162. ᾧ ἔπει: for which. For the anastrophe of the accent, see § 37 c.—δόσαν δέ: the rel. const. is abandoned, as v. 79.

163. οὐ μὲν [μὴν] κτλ.: yet never have I, a present expression of past experience. This thought increases the unfairness of Agamemnon's present course.—σοί: i.e. like to thine, for τῷ σὺ γέρας, the person instead of the attribute being compared; cf. κόμαι (hair) χαρίτεσσιν ὁμοίαι P 51, ὁμοία νοήματα Πηνελόπειᾳ β 121 thoughts like to Penelope. G. 186, x. 2; H. 773 b.

164. Τρώων πτολίεθρον: a city of the Trojans, as B 228; see on v. 125.

165. τὸ μὲν: the principal thought follows, v. 167. The Eng. idiom prefers the subord. const., "although my hands . . . yet"; see § 3 q.—τὸ πλεον: the greater part.

167. τὸ γέρας: the art. is used almost as in Att., the usual gift of

ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.
 νῦν δ' εἶμι Φθίηνδ', ἐπεὶ ἡ πολὺ φέρτερον ἐστὶν
 170 οἰκαδ' ἵμεν σὺν νηυσὶ κορωνίσιν, οὐδέ σ' οἶω
 ἐνθάδ' ἄτιμος ἐὼν ἄφενος καὶ πλοῦτον ἀφύζειν."
 τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
 "φεῦγε μάλ', εἴ τοι θυμὸς ἐπέσσυται, οὐδέ σ' ἐγὼ γε
 λίσσομαι εἵνεκ' ἐμείο μένειν· παρ' ἐμοί γε καὶ ἄλλοι,
 175 οἳ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς.
 ἔχθιστος δέ μοι ἐσσι διοτρεφέων βασιλῆων·
 αἰεὶ γάρ τοι ἔρις τε φιλη πόλεμοί τε μάχαι τε.
 εἰ μάλα καρτερός ἐσσι, θεὸς που σοὶ τό γ' ἔδωκεν.

honor. — ὀλίγον τε κτλ.: the thought is adversative, though the conj. are copulative, cf. *δόσις ὀλίγη τε φίλη τε* § 208; see § 3. Cf. 'an ill-flavored thing, but mine own' Shakspeare *As you like it* v. 4. 60.

168. *ἔρχομαι ἔχων*: go off to my tent with, more picturesquely descriptive than *ἔχω* v. 168; cf. B 71, *ὥς μή τις μοι ἀτεμβόμενος κίον ἴσῃ* i. 42. — *ἐπεὶ κε* κτλ.: when I have fought myself weary. This gives renewed prominence to the thought of insufficiently recompensed effort.

169. *νῦν δὲ* κτλ.: contrast with his previous activity in battle.

170. *ἵμεν*: inf., see § 35 f. — *οὐδέ σοι*: const. with *ἀφύζειν*. For the elision, see § 10 a. — *οἶω*: think, intend, as v. 296.

171. *ἀφύζειν*: hear up, as *ἀμφὶ δὲ φύλλα* | *ἠφυσάμην* η 285 f.

173. *φεῦγε*: odious expression for the return to his home which Achilles had announced, v. 169. — *μάλαι*: by all means, cf. v. 85. — *ἐπέσσυται*: perf. from *σέομαι*. Cf. Z 361, on v. 133.

174. *ἐμοί γε*: with self-assertion. — *ἄλλοι*: sc. *εἰσὶν*.

175. *με τιμήσουσι*: will gain me

honor, referring to v. 169. — *μητίετα*: a standing epith. of Zeus, see § 1 q; cf. *Διὶ μῆτιν ἀτάλαστον* B 169. For the ending, see § 16 b. — In this confidence is seen the poet's irony, when the later course of Zeus is remembered, which brought defeat and humiliation to Agamemnon.

176. Cf. E 890. — *ἐχθιστος*: most hateful; for its formation, see § 22 b. — *διοτρεφέων*: the royal power had its source in Zeus, the patron god of princes; cf. *διογενὲς* v. 337, B 173, *λαῶν ἐσσι ἄναξ καὶ τοι Ζεὺς ἐγγυάλεξεν* | *σκηπτρόν τ' ἠδὲ θέμιστας* I 98 f., *ἐκ δὲ Διὸς βασιλῆες* Hes. *Theog.* 96. Kings are called *θεράποντες Διὸς* (λ 255) as warriors are *θεράποντες Ἄρηος* (B 110). Reverence for royal blood is expressed in *δεινὸν* (a dreadful thing) δὲ *γένος βασιλῆϊόν ἐστιν* | *κτείνειν* π 401.

177 = E 891. — *φῶη*: the pred. adj. regularly agrees with the preceding noun, and the rest of the verse is in a sort of appos. with *ἔρις*. — *πόλεμοί τε* κτλ.: in his anger, the king counts these the result of mere *ἔρις*.

178. The asyndeton here and below shows the speaker's excitement.

οἶκαδ' ἰὼν σὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισιν
 180 Μυρμιδόνεσσιν ἄνασσε. σέθεν δ' ἐγὼ οὐκ ἀλεγίζω
 οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὤδε.
 ὥς ἔμ' ἀφαιρείται Χρυσήϊδα Φοῖβος Ἀπόλλων,
 τὴν μὲν ἐγὼ σὺν νηὶ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν
 πέμψω, ἐγὼ δέ κ' ἄγω Βρισηίδα καλλιπάρηον
 185 αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας, ὅφρ' ἐν εἰδῆς,
 ὅσσον φέρτερός εἰμι σέθεν, στυγέη δέ καὶ ἄλλος
 ἴσον ἐμοὶ φάσθαι καὶ ὁμοιωθῆμεναι ἄντην."
 ὥς φάτο· Πηλεΐωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ
 στήθεσσι λασίοισι διάνδιχα μερμήριζεν,

— εἰ μάλ᾽ κτλ.: cf. vs. 280, 290. —
 καρτερός: refers to v. 165. — θεός που
 κτλ.: "it is not thy merit."

179. σὺν νηυσὶ κτλ.: Agamemnon
 returns to the thought of v. 178. The
 circumstantial fullness of the expres-
 sion, as of v. 183, marks the complete
 separation of the two forces.

180. Μυρμιδόνεσσιν: cf. B 684;
 dat. of advantage, see § 3 g. This
 word is made prominent since the
 thought is before the speaker's mind
 that Achilles, in the consciousness of
 his strength, desires to rule all the
 Achaeans, cf. vs. 287 ff. — σέθεν κοτέ-
 οντος: "thy anger," cf. v. 160. —
 σέθεν: for this form of the gen., see
 § 15 e.

182. ὥς: just as; the correspond-
 ing thought of the apod. is found
 in ἐγὼ κτλ. v. 184. The interposed
 clause, τὴν μὲν κτλ., has properly only
 the value of a subord. clause, though
 with the form of a principal sent.,
 see § 3 g; cf. Θ 269. — ἀφαιρείται:
 here followed by two accs., as v. 275;
 cf. v. 161.

183. σὺν νηὶ τ' ἐμῇ: with a ship of
 mine, cf. τερν βωμόν Θ 238 an altar of
 thine.

184. Βρισηίδα: only her patro-
 nymic is used by Homer, see on v. 13.
 In the sack of Lyrnessus by Achilles,
 her husband and her three brothers
 had been slain. Cf. B 690 ff., T 291 ff.

185. τὸ σὸν γέρας: emphatic con-
 trast, that prize of thine. — ὅφρ' ἐν
 εἰδῆς: as Z 150, T 218, & 487.

186. ὅσσον: how much; acc. of
 extent where the Att. might have
 used ὅση, dat. of degree of difference,
 cf. on v. 78. — φέρτερος: as com-
 mander of the entire army and pow-
 erful king, cf. v. 281, B 108. — ἄλλος:
 i.e. every other.

187. ἴσον: masc., with ὅμοι φάσθαι
 assert himself my equal, as O 167. —
 φάσθαι: for the const., cf. the inf.
 after μίσσησεν P 272. — ὁμοιωθῆμεναι
 ἄντην: liken himself to me, to my face,
 as γ 120.

Vs. 188-222. Intervention of Athena.

188. ἄχος γένετο: cf. καὶ σφιν ἄχος
 κατὰ θυμὸν ἐγένετο N 86, Ἀτρεΐδην δ'
 ἄχος εἶλε N 581. — ἐν στήθεσσι: within, adv.,
 defined more exactly by the local
 στήθεσσι. — οἱ: dat. of interest.

189. λασίοισι: a shaggy breast was
 thought to indicate manliness and
 courage, cf. B 743, 851 (and note),

190 ἢ ὃ γε φάσγανον ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
 τοὺς μὲν ἀναστήσειεν, ὃ δ' Ἀτρεΐδην ἐναρίζοι,
 ἦε χόλον παύσειεν ἐρητύσειέ τε θυμόν.
 εἰος ὃ ταυθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
 ἔλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη
 195 οὐρανόθεν· πρὸ γὰρ ἦκε θεά, λευκώλενος Ἥρη,
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
 στῇ δ' ὀπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλεΐωνα,
 οἴῳ φαινομένη, τῶν δ' ἄλλων οὐ τις ὁράτω.
 θάμβησεν δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ', αὐτίκα δ' ἔγνω

αὐχένα τε στιβαρὸν καὶ στήθεα λαχνή-
 εντα (of Hephaestus) § 415.

190. ἦ: for ἡ... ἦε (v. 192) in
 double indir. question, see § 3 m.

191. τοὺς μὲν: the other princes,
 who were seated (see on v. 58) between
 him and Agamemnon (cf. v. 247). —
 ἀναστήσει: should rouse from their
 seats, and drive away, as he sprung at
 the king. — ὃ δ': anaphoric, repeating
 the last subject; almost equiv. to αὐ-
 τοῦ δέ. Cf. ἐγὼ δέ v. 184. This either
 makes prominent the identity of sub-
 ject in a contrast of actions, or marks
 the progress of the action by calling
 renewed attention to the doer of the
 deed. — ἐναρίζοι: the opt. represents
 the deliberative subjv. of direct dis-
 course, cf. Γ 317.

193 = Λ 411, P 106, Σ 15, δ 120, ε 365,
 424, cf. K 507. — κατὰ φρένα κτλ.: in
 mind and heart.

194. ἔλκετο: he was drawing; the
 act was interrupted (cf. v. 220). —
 ἦλθε δέ: for δέ in apod., see on v.
 58.

195. οὐρανόθεν: but she returns
 Οὐλυμπόνδε v. 221; the peaks of Olym-
 pus tower above the clouds into
 heaven, see on v. 44. — πρὸ ἦκε: sent
 forth, i.e. sent hither, as Σ 168, cf. v.

442. Athena often acts as subordinate
 to Hera; cf. B 156, E 713, Θ 351.
 — Hera is patron goddess of the
 Atreidae.

196. ἄμφω: obj. of φιλέουσα, to
 which κηδομένη is added in a freer re-
 lation; cf. B 27, τὴν αὐτοῦ (sc. γυναι-
 κα) φιλεῖ καὶ κήδεαι I 342, εἰ δὲ καὶ
 Ἔκτορά περ φιλεῖς καὶ κήδεαι αὐτοῦ
 H 204. — θυμῷ: see on v. 24.

197. στῇ δ' ὀπιθεν: she stepped up
 behind. — ξανθῆς: epith. of Menelaus,
 as Γ 284; of Meleager, B 642; of
 Rhadamanthys, δ 564; of Demeter,
 E 500. The ξανθαὶ τρίχες of Odysseus
 are mentioned v 399. — κόμης: gen.
 of the part touched. G. 171, H. 738.

198. οἴῳ: Homeric divinities ap-
 peared only to single persons; not to
 companies of men, except when dis-
 guised in human form; cf. δ 367,
 π 161, where Athena is seen by Ody-
 seus but not by Telemachus. Only
 to the people of the fairy-land Phae-
 acia were the gods wont to appear
 visibly, cf. η 201 ff. — τῶν δ' ἄλλων
 κτλ.: the thought of the first word of
 the verse is repeated in neg. form.

199. θάμβησεν: at being thus seized.
 — μετὰ δ' ἐτράπετο: since Athena stood
 behind him; literally, not as v. 160.

200 Παλλάδ' Ἀθηναίην· δεινὴ δέ οἱ ὅσσε φάανθεν·

καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“τίπτ' αὐτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας;

ἦ ἴα ὕβριν ἰδὼν Ἀγαμέμνωνος Ἀτρεΐδαο;

ἀλλ' ἔκ τοι ἔρέω, τὸ δὲ καὶ τελέεσθαι οἶω·

205 ἧς ὑπεροπλήρσι τάχ' ἄν ποτε θυμὸν ὀλέσσῃ.”

τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·

“ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἶ κε πίθῃαι,

200. δεινὴ: pred.; they were the eyes of γλαυκῶπις Ἀθήνη (v. 206). — δέ: for the use of the adversative instead of a causal conj., cf. vs. 228, 259; see § 3 g. — οἱ: for the dat. of interest, see § 3 g. — φάανθεν: for ἐφαίνθησαν from φαείνω. For the ending, see § 26 v. — ὅσσε as a neut. dual may have a verb in the pl. as here; or in the sing., as δέκεται ὅσσε Ψ 477; or in the dual, as ὅσσε | λαμπέσθην O 607 f.

201. An often (not less than fifty times) repeated verse, see § 1 w. — μιν: obj. of προσηύδα. — φωνήσας: lifted up his voice, cf. § 1 s; not equiv. to εἰπών, which in Homer is used only of what has just been related. — πτερόεντα: for the final vowel here short though before two consonants, see § 41 i β.

202. τίπτ' αὐτε: “What now! why art thou come?” αὐτε is here not equiv. to αὐτίς, and does not imply that she had been there before, but is uttered in a tone of vexation; cf. ὦ μοι ἐγὼ, τέων αὐτε βροτῶν ἐς γαίαν ἰκάνω; ζ 119 O woe is me, to the land of what mortals do I come now? — τίπττε εἰλήλουθας [ἐλήλυθας]: for this greeting, cf. τέκνον, τίπττε λιπὼν πόλεμον θρασὺν εἰλήλουθας; Z 254, ε 87. — αἰγιόχοιο . . . τέκος: ten times repeated in Homer, cf. § 1 g.

203. This verse contains several

metrical peculiarities. For the hiatus after the first foot, see § 9 b; for that after ἰδὼν, see § 9 c. — ἦ ἴα κτλ.: he answers the question himself by a conjecture, cf. Z 255, H 20, P 445. — ἦ: generally expresses emotion in Homer; it is not yet the mere sign of a question (§ 3 m β). — ἰδὼν: for the voice, see ou v. 56.

204. καί: also, const. with τελέεσθαι (fut.); “this will not be a mere prediction.”

205. ὑπεροπλήρσι: for the long penult, see § 41 b; for the pl. (esp. in the dat., most freq. in the *Odyssey*), cf. προθυμῖρσι B 588, ποδωκέρσι B 792, ἀνακείρσι Z 74, ἀτασθαλίρσιν α 7. — τάχα κτλ.: a covert hint at his murderous thoughts. — ἄν: const. with ὀλέσσῃ (§ 3 b).

206 = H 33, X 177, 298, α 178, 221, γ 25, 229, 356, η 27, ν 236, 361, υ 44. — γλαυκῶπις: gleaming-eyed, cf. δεινὴ κτλ. v. 200. The Homeric Athena is the fierce-eyed, courageous goddess of war; cf. ταῦτα (sc. πολεμῆα ἔργα) δ' Ἄρηι θεῶ καὶ Ἀθῆνῃ πάντα μελήσει E 430. Her name is coupled with that of Ares also N 127 ff. Her epith. Παλλάς belongs to her as wielding the lance (cf. πάλαιεν Π 142). She became Ἀθηνᾶ Νίκη and Ἀθηνᾶ Προμαχος at Athens.

207. ἦλθον: not equiv. to the perf.

- οὐρανόθεν· πρὸ δέ μ' ἦκε θεά, λευκώλενος Ἥρη,
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
 210 ἀλλ' ἄγε λήγ' ἔριδος, μηδὲ ξίφος ἔλκεο χειρί·
 ἀλλ' ἦ τοι ἔπεσιν μὲν ὀνειδίσουν, ὥς ἔσται περ.
 ὦδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 καὶ ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα
 ὕβριος εἵνεκα τῆσδε· σὺ δ' ἴσχειο, πείθεο δ' ἡμῶν."
 215 τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 "χρὴ μὲν σφωίτερόν γε, θεά, ἔπος εἰρύσσεσθαι,
 καὶ μάλα περ θυμῷ κεχολωμένον· ὥς γὰρ ἄμεινον·
 ὅς κε θεοῖς ἐπιπείθεται, μάλα τ' ἐκλυν αὐτοῦ."

εἰλήλουθα, but presenting the same act from a different point of view. — *παύσουσα*: to cease, to allay, cf. v. 192. — *τὸ σὸν μένος*: this thy rage, this rage of thine; cf. φθίσει σε τὸ σὸν μένος Z 407. — *αἶ κε κτλ.*: see on v. 66.

210. *ἔριδος*: i.e. the contest of force to which he is inclined. — *ἔλκεο*: pres. impv., continue to draw; cf. v. 194.

211. *ἀλλ' ἦ τοι*: after a neg. idea emphasizes the affirmative thought. — *ὥς ἔσται*: "as opportunity shall offer."

212 = Θ 401, Ψ 672, τ 487, φ 337; cf. B 257, β 187, ρ 229, σ 82, Θ 454, Ψ 410, τ 440. A set verse, often with a sharp threat. — *τετελεσμένον ἔσται*: will be a thing accomplished, i.e. shall surely be done.

213. *καὶ ποτέ κτλ.*: affords the motive for v. 210, and recalls Achilles from his decision to return to his home. "Thou hast no need to wreak bloody vengeance on him, for thou shalt at some time receive etc. — *καὶ τρὶς*: even threefold, proverbial; cf. *τρὶς τόσσον ἔλεν μένος* E 136, *τρὶς τόσσα δοῖεν ἔποινα* Ω 686. — *παρέσσεται*: the gifts offered to Achilles as an atone-

ment for the wrong are enumerated I 121 ff. (seven tripods, ten talents of gold, twenty caldrons, twelve race-horses, seven slaves etc.), in a passage closing ταῦτα μὲν αὐτίκα πάντα παρέσσεται I 136. These treasures were delivered T 243 ff.

214. *ἴσχειο*: check thyself, as B 247. — *ἡμῶν*: not enclitic (*ἡμιν*) since it is contrasted with his anger.

216. *μὲν*: indeed. — *σφωίτερον*: of you two, Athena and Hera. The emphasis given by γέ marks the reverence felt for these goddesses. — *ἔπος*: word, command. — *εἰρύσσεσθαι*: protect, observe, by obedience, as φ 230.

217. *καὶ κτλ.*: "however much enraged."

218. *ὅς κε κτλ.*: i.e. if any one. "Whoever obeys the gods is himself heard by them." Cf. *ἐάν τις θεοσεβῆς ἦ καὶ τὸ θέλημα αὐτοῦ ποιῇ, τοῦτον ἀκούει* (sc. ὁ θεός) St. John ix. 31. — *μάλα*: surely, readily. — *τί*: for its use in marking the reciprocity of the two clauses, cf. § 30; see on v. 82. — *ἐκλυν*: gnomic aor. G. 205; H. 840. — *αὐτοῦ*: himself. The prominence given to the obj. of the verb which is

ἦ καὶ ἐπ' ἀργυρὴν κώπη σκέθε χεῖρα βαρεῖαν,
 220 ἂψ δ' ἐς κουλεὸν ὥσε μέγα ξίφος, οὐδ' ἀπίθησεν
 μύθῳ Ἀθηναίης. ἦ δ' Οὐλυμπόνδε βεβήκειν
 δώματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.

Πηλεΐδης δ' ἐξαυτίς ἀταρτηροῖς ἐπέεσσιν
 Ἀτρεΐδην προσέειπε, καὶ οὐ πω λῆγε χόλοιο·
 225 "οἶνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο,
 οὔτε ποτ' ἐς πόλεμον ἅμα λαφ' θωρηχθῆναι
 οὔτε λόχονδ' ἵέναι σὺν ἀριστήεσσιν Ἀχαιῶν

also the subj. of the previous clause, makes prominent the identity of the two, and contrasts the man with *θεοῖς*.

219. ἦ καί: *he spake and*, as v. 518, Γ 292, 310, 355, 369, 447; always used after a speech which is reported, where the same subj. is continued. — ἀργυρῇ: adorned with silver nails or studs, see on B 45. — σκέθε: *kept*, held, as Δ 113, H 277.

220. οὐδ' ἀπίθησεν: *litotes*, see § 2 r; cf. v. 536 f., B 166, 807.

221. Ἀθηναίης: Ἀθηναίη is to Ἀθήνη as ἀναγκαίη and γαῖα to ἀνάγκη and γῆ. In early Att. inscriptions, the name appears as Ἀθηναία, from which the later forms Ἀθηναία and Ἀθηναῖα are derived. — βεβήκειν: *had set out, was gone*; plpf. to mark her immediate departure. For the ν of the ending, see §§ 13 n, 26 e.

222. μετὰ: *into the midst of, among*, as v. 423, Γ 264. — δαίμονας ἄλλους: these assembled daily in the palace of Zeus as nobles in the hall of their feudal lord; cf. οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἡγορόωντο | χρυσέῳ ἐν δαπέδῳ Δ 1 f., οἱ δὲ δὴ ἄλλοι (sc. θεοὶ) | Ζηνὸς ἐνὶ μεγάροισιν Ὀλυμπιον ἄνθρωποι ἦσαν α 26 f. All were members of his family although they had separate mansions (v. 607). — Homer does not

distinguish between *δαίμονες* and *θεοί*, but see on Γ 420.

Vs. 223–305. *Renewal of the quarrel. Nestor endeavors to calm the angry princes.*

223–246. *Speech of Achilles.*

223. ἐξαυτίς: *anew*, after the interruption by Athene which no one had noticed.

225. οἶνοβαρές: cf. οἶνῳ βεβαρημένος γ 139. This was a grievous reproach in the eyes of the temperate Greeks, cf. οἶνός σε τρώει μελιγδής, ὅς τε καὶ ἄλλους | βλάπτει, ὅς ἄν μιν χανδὸν (greedily) ἔλη μῆδ' αἴσιμα πίνῃ φ 293 f. — κυνὸς ὄμματα: see on v. 159. — ἐλάφοιο: the deer was the personification of cowardice; cf. Δ 243, φυλακίης (timid) ἐλάφοισιν εἰσέεισαν N 102; φ 29, X 1. The poet shows in his story that these epithets were underserved by Agamemnon; cf. H 162, 180, Θ 261, Λ 91 ff.

226. ἐς πόλεμον: *for* (lit. *into*) *battle*; for the lengthened ultima before the caesura, as v. 491, see § 41 p. — The last three feet of the verse are spondee, cf. B 190.

227. λόχονδε: cf. ἐς λόχον ἐνθα μάλιστα ἀρετὴ διακρίνεται ἀνδρῶν N 277 where especially the valor of men is discerned. The knights of the Middle

τέτληκας θυμῷ· τὸ δέ τοι κήρ εἶδεται εἶναι.
 ἡ πολὺ λώϊόν ἐστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 230 δῶρ' ἀποαιρεῖσθαι, ὅς τις σέθεν ἀντίον εἴπῃ·
 δημοβόρος βασιλεύς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις·
 ἡ γὰρ ἂν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.
 ἀλλ' ἔκ τοι ἐρέω, καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι.
 ναὶ μὰ τὸδε σκῆπτρον· τὸ μὲν οὐ ποτε φύλλα καὶ ὄζους
 235 φύσει, ἐπεὶ δὴ πρῶτα τομὴν ἐν ὄρεσσι λέλαιπεν,
 οὐδ' ἀναθηλήσει· περὶ γάρ ῥά ἐ χαλκὸς ἔλεψεν

Ages were the first to count ambush dishonorable. — ἀπιστήσιν: mark the contrast with λαῶ.

228. τέτληκας: *has* had the courage; cf. v. 543. — κήρ: cf. Γ 454, 'Tis death to me to be at enmity,' Shakspeare *Rich. III.* ii. 1. 60.

229. ἡ: in truth, yes: the speaker pretends to recognize his opponent's motives.

230. ἀποαιρεῖσθαι: pres. inf. in iterative sense; the following clause supplies its obj. For the hiatus between the prep. and the verb, see on v. 333. — σέθεν: gen. after the adv. — ἀντίον εἴπῃ: *oppose*.

231. δημοβόρος κτλ.: emphatic excl. of vexation. Cf. δημοφάγον τέραννον Theognis 1181. — ἐπὶ κτλ.: this does not give the reason for the excl., but shows why Agamemnon's course is possible; cf. on v. 112. — οὐτιδανοῖσιν: interpreted by Achilles vs. 293 f. He holds the Greeks in part responsible since they did not oppose the king.

232 = B 242. — ἡ γὰρ κτλ.: *for else, surely*; with aor. opt. as potential of the past, where in Att. we should expect a past tense of the ind. with ἄν, cf. B 81; see § 3c; G. 222 κ. 3; H. 896.

233. Cf. I 132, v 229. — ἐπὶ ὁμοῦμαι: the contrary is ἀπόμεναι, cf. γρήνυς δὲ θεῶν μέγαν ὄρκον ἀπόμενυ B 377.

234. τὸδε σκῆπτρον: *by this sceptre here*, which he had just received from a herald; see on v. 15. For oaths by this symbol of power, see *ὡς εἶπὼν τὸ σκῆπτρον ἀνέσχεθε πᾶσι θεοῖσιν* H 412, *ὁ δ' ἐν χερσὶ σκῆπτρον λάβε καὶ οἱ ὅμοσεν* K 328. So King Richard swears 'Now, by my sceptre's awe, I make a vow' Shakspeare *Rich. II.* i. 1. 118. — τὸ μὲν: anaphoric. dem. — "As surely as this staff shall never put forth leaves, so surely shall the Achaeans miss me sorely." This is imitated by Vergil (*Aen.* xii. 206 ff.), *ut sceptrum hoc . . . nunquam fronde levi fundet virgulta nec umbras, | cum semel in silvis, imo de stirpe recisum, | matre caret, posuitque comas et brachia ferro; | . . . patribusque dedit gestare Latinis.*

235. ἐπὶ δὴ πρῶτα: see on v. 6.

236. γὰρ ῥα: see on v. 113. — ἔ: the living shoot, while μὲν below is the σκῆπτρον made from it. — χαλκός: i.e. the tool of bronze; cf. the Eng. poetic use of *steel* for *sword*. See on B 417.

- φύλλα τε καὶ φλοιόν· νῦν αὐτέ μιν νῆες Ἀχαιῶν
 ἐν παλάμῃς φορέουσι δικασπόλοι, οἳ τε θέμιστας
 πρὸς Διὸς εἰρύαται· ὁ δέ τοι μέγας ἔσsetαι ὄρκος·
 240 ἦ ποτ' Ἀχιλλῆος ποθὴ ἵζεται νῆας Ἀχαιῶν
 σύμπαντας· τότε δ' οὐ τι δυνήσεαι ἀχινύμενός περ
 χραιοσμεῖν, εὖτ' ἂν πολλοὶ ὑφ' Ἑκτορος ἀνδροφόνοιο
 θνήσκοντες πίπτωσι· σὺ δ' ἔνδοθι θυμὸν ἀμύξεις
 χαώμενος, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας."
 245 ὥς φάτο Πηλεΐδης, ποτὶ δὲ σκῆπτρον βάλε γαίῃ
 χρυσεῖοις ἥλοισι πεπαρμένον, ἔζeto δ' αὐτός.
 Ἀτρεΐδης δ' ἐτέρωθεν ἐμήνιε. τοῖσι δὲ Νέστωρ

237. φύλλα κτλ.: *ἐλεψεν* as a 'verb of depriving' is followed by an acc. of the thing taken away. — νῦν αὐτε: now on the other hand, but now; αὐτε in this use differs little from αὐτόρ, cf. Δ 321, X 172; see on B 768.

238. δικασπόλοι: *arpos*, as guardians of justice, cf. οἱ δὲ γέροντες . . . *λερῶ ἐνὶ κύκλῳ | σκῆπτρα δὲ κηρύκων ἐν χέρσ' ἔχον* Z 503 ff.; for its position, see § 1 h, cf. v. 10.

239. πρὸς Διός: under the direction of Zeus, in the name of Zeus, cf. πρὸς ἄλλης ἰστὸν ὑφαίνοις Z 456. — εἰρύαται: defend, cf. v. 216, (Ἑκτωρ) εἰρύτο δὲ ἔσset καὶ αὐτούς Ω 499. — ὁ δέ: attracted to the gender of ὄρκος, cf. B 5, 73.

240. ἦ: repeats the *val* of v. 234; cf. on v. 86. — Ἀχιλλῆος: instead of ἐμοῦ, with feeling; cf. B 259, Γ 99, and Hector's challenge to the bravest Greek to fight Ἑκτορι δίφ H 75, Π 833. Edmund says 'Yet Edmund was beloved' Shakspeare *King Lear* v. 3. 239; Antonio says 'Tell her the process of Antonio's end' *id. Merchant of Venice* iv. 1. 274.

241. Cf. v. 588. — σύμπαντας: for

the prominence of its position, see on v. 52.

242. χραιοσμεῖν: *avail, help*; without oblique case, as v. 589. — ὑφ' Ἑκτορος θνήσκοντες: *ἐν* is used since the verb is passive in sense, and act. only in form, cf. Γ 61, 128; see H. 820. — For the epith. of Hector, cf. *homicidam Hectorem* Hor. *Epod.* xvii. 12.

243. πίπτωσι: for the subjv., cf. *ἵκωμαι* v. 139. — ἐνδοθι: "in thy breast."

244. χαώμενος: full of rage (sc. at thyself). — ὃ τε: *εἰτε τε, that*; cf. δ vs. 120, 412. — οὐδέν: acc. of specification instead of the simple οὐ. — ἄριστον: strictly true, see v. 283, B 769, and note. See on *δῖος* v. 7.

245. ποτ' . . . γαίῃ: as β 80; here a sign of anger. — ποτὶ: adv. with βάλε. It is followed by the dat. because of the state of rest that follows the action. See on B 175.

246. πεπαρμένον: *studded*, as decoration. The same expression is used of Nestor's great goblet, Δ 633.

247-284. *Speech of Nestor, who endeavors to reconcile the heroes.*

247. ἐτέρωθεν: see on v. 191. —

ἦδυεπὴς ἀνόρουσε, λιγὺς Πυλίων ἀγορητής,
 τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή.
 250 τῷ δ' ἦδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων
 ἐφθίαθ', οἳ οἱ πρόσθεν ἅμα τράφεν ἡδὲ γέγοντο
 ἐν Πύλῳ ἡγαθέῃ, μετὰ δὲ τριτάτοισιν ἄνασεν.
 ὁ σφω ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·
 "ὦ πόποι, ἦ μέγα πένθος Ἀχαιῖδα γαῖαν ἰκάνει.
 255 ἦ κεν γηθήσαι Πρίαμος Πριάμοιό τε παῖδες,

ἐμήνη: was raging, continued his rage; see on v. 1. — *τοῖς*: for the dat., see on v. 68. — *Νέστωρ*: the oldest and wisest of the Achaeans before Troy. He often gives good advice, as B 76 ff., 336 ff., Z 66 ff., H 324 ff., I 94 ff. He was the most skilled of the Greeks in marshalling the army for battle, cf. B 565, Δ 297 ff. He is fond of relating his exploits, as his defeat of Ereuthalion Δ 318 ff., H 132 ff. He tells a long story of his first battle against the Eleans, Δ 670 ff. The Third Book of the *Odyssey* is devoted to the visit of Telemachus, Odysseus's son, to Nestor, at his home in Pylos. — For his interposition here, cf. Nestor componere lites | inter Peliden festinat et inter Atriden: | hunc amor, ira quidem communiter urit utrumque. | quidquid delirant reges, plectuntur Achivi Hor. *Epist.* i. 2. 11 ff.

248. *Πυλίων*: see on B 591. — *ἀγορητής*: equiv. to Att. *ῥήτωρ*. *ἀγορή* in Homer is used only of an assembly and its place of meeting (§ 2 v).

249. *τοῦ*: rel., limiting *γλώσσης*. — *καί*: also, belongs to the whole sent., referring to *ἦδυεπής* which is explained by the comparison; cf. v. 406, B 827, 866, 872. — For the comparison, cf. [χόλος] πολλὸ γλυκίων μέλιτος καταλειβομένοιο Z 109. — Cicero translates,

ex eius lingua melle dulcior fluebat oratio de Sen. 10; cf. Homerici senis mella tibi profluere Pliny *Ep.* iv. 3, γλυκερὴ οἱ ἀπὸ στόματος ῥέει αὐδή Hes. *Theog.* 97.

250. *τῷ*: for the dat. of interest with *ἐφθίατο*, cf. B 295; see § 3 g. — *γενεαί*: generations, reckoned as of about 30 years each. Since Nestor was now in the middle of the third generation, he is to be thought of as about 'three score and ten' years old. Cf. *ter aeo functus senex* Hor. *Carm.* ii. 9. In γ 245, ten years after this scene, he is said to have reigned *τρεῖς γένε' ἀνδρῶν*. — *μερόπων κτλ.*: cf. Γ 402.

251. *ἐφθίατο*: ἐφθιμένα ἦσαν, § 26 t. — *οἳ*: const. according to sense, referring to *ἀνθρώπων* rather than to *γενεαί*. — *οἳ*: dat. of accompaniment with *ἅμα*. — *τράφεν κτλ.*: for the 'heteron proteron,' see § 2 u. The more important or obvious element is mentioned first. For the form, see on v. 273.

252. *μετὰ*: cf. σὺ μετ' Ἀργείοισιν ἀνδρᾶσσις E 94. — *τριτάτοισιν*: i.e. of the third generation.

253 = v. 73.

254 = H 124. — *Ἀχαιῖδα γαῖαν*: i.e. the Achaeans. For the acc. of limit of motion, see § 3 i, G. 162, H. 722.

255. The thought of the preceding

ἄλλοι τε Τρῶες μέγα κεν κεχαροίατο θυμῷ,
εἰ σφῶν τάδε πάντα πυθοίατο μαρναμένους,
οἱ περὶ μὲν βουλὴν Δαναῶν, περὶ δ' ἔστέ μάχεσθαι.
ἀλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἔστων ἐμείο.

260 ἦδη γάρ ποτ' ἐγὼ καὶ ἀρείοισιν ἡέ περ ὑμῶν
ἀνδράσιν ὤμίλησα, καὶ οὐ ποτέ μ' οἱ γ' ἀθέριζον.
οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι,
οἶον Πειρίθοόν τε Δρύαντά τε, ποιμένα λαῶν,
Καυέα τ' Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον

verse is repeated in different form; hence the lack of connective, see § 2 π. — γηθήσαι: sing. to agree with the nearest subj.; contrasted with πένθος ἰκάνει. The aor. is inceptive; G. 200, π 5 b; H. 841. — For the chiasmic arrangement of verbs and their subjs., see § 2 ο. — Πρίαμος . . . καί-δ' as Γ 288, Δ 81, ὅμην (raw) βεβρό-θοις (sc. Hera) Πριάμον Πριάμοιο τε παῖδας Δ 35; cf. Ἀντόλυκος τε καὶ υἱέες Ἀντο-λόκιο τ 414.

257. σφῶν μαρναμένων: de vobis rixantibus, gen. after πυθοίατο, cf. οὐδὲ πέπυστο . . . υἱος ἰοῖο πεσόντος N 522 f. nor had he learned that his son had fallen, P 379, 427, οὐδ' εἰ κεν τοῦ πατρὸς ἀποφθιμένου πυθοίμην T 822, 837. The partic. is supplementary. — τάδε: dir. obj. of the verb, cf. ὄσσα πύσθαι γ 186 f., ἐπὴν ἐδ' πάντα πύσθαι δ 494.

258. περὶ μὲν, περὶ δέ: const. with ἐστέ, superior to; with the gen., as v. 287, cf. α 66. — βουλὴν: as to counsel, in council. — μάχεσθαι: in battle, like μάχην. So εὖχος ἀρόσθαι H 203 is parallel with νίκην, cf. [Ἀμείνων] ἡμὲν πόδας ἡδὲ μάχεσθαι O 642, ἐλαφρότατοι θεῖιν καὶ κάρτος ἕριστοι γ 370. — For the thought, cf. Γ 179, Τυδεΐδῃ, περὶ μὲν πολέμῳ ἐνὶ καρτερὸς ἐσσι, | καὶ βου-λή . . . ἔπλεν ἕριστος I 53 f. "First in

war and first in peace," vs. 490 f., B 202, 273.

259. δέ: see on v. 200.

260. ἡέ περ ὑμῶν: i.e. ἡέ περ ὑμῖν ἐστέ. The pron. is attracted to the case of ἀρείοισιν, cf. οἶον κτλ. v. 263 for οἶος Πειρίθοος ἦν. — Nestor here reckons himself with the former generations, in praising the past in contrast with the present.

261. καὶ οὐ ποτε: the contrast might have been marked by ἀλλά, but is only implied in the context. — οἱ γ': emphasized with reference to ἀρείοισιν.

262. γάρ: refers to ἀρείοισιν v. 260. — ἴδωμαι: for the subjv. as fut., cf. B 488; see § 3 b, G. 213, 2 R.; H. 868. For the mid. voice, see on v. 56.

263 f. Παρίθοον . . . Πολύφημον: Lapithae, a Thessalian mountain-folk famed for its conflict with the centaurs. This strife began at the wedding feast of Peirithous (a friend of Theseus) because of the insolence of the intoxicated centaurs; cf. B 741 ff., φ 295 ff. The battle furnished subjects for the sculptures in the west pediment of the temple of Zeus at Olympia, for the metopes on the south side of the Parthenon at Athens, for the frieze of the temple of Apollo at Phigalia, and for the frieze of the

265 [Θησέα τ' Ἀιγείδην, ἐπιείκελον ἀθανάτοισιν].
 κάρτιστοι δὴ κείνοι ἐπιχθονίων τράφεν ἀνδρῶν.
 κάρτιστοι μὲν ἔσαν καὶ καρτίστοις ἐμάχοντο,
 φηρσὶν ὄρεσκώοισι, καὶ ἐκπάγλως ἀπόλεσαν.
 καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον ἐκ Πύλου ἐλθὼν,
 270 τηλόθεν ἐξ ἀπείης γαίης· καλέσαντο γὰρ αὐτοί·
 καὶ μαχόμεν κατ' ἔμ' αὐτὸν ἐγώ· κείνοισι δ' ἂν οὐ τις
 τῶν, οἳ νῦν βροτοὶ εἰσω ἐπιχθόνιοι, μαχέοιτο.
 καὶ μὲν μεν βουλέων ζύνειν πείθοντό τε μῦθω.

tomb of Mausolus (the Mausoleum) at Halicarnassus, as well as for vases and other works of art.

265 = Hesiod *Shield* 182. — Theseus, king of Athens, was the most famous ally of the Lapithae. — ἐπιείκελον: the hiatus between the prep. and the adj. is only apparent, see *Ikelos* § 14 a.

266. κάρτιστοι: pred. "these were the mightiest ever born on earth"; cf. B 216, 673, καρτίστην δὴ τὴν γε μάχην φάτο δόμεναι ἀνδρῶν Z 185 "he said that this was the hardest fight he ever had," τοῦ δὴ καλλίστους ἵππους ἴδον K 436 "his horses were the most beautiful I ever saw," H 155, λ 309, 421, μ 258. — For the repetition of κάρτιστοι, cf. that of πειθεσθαι, vs. 273 f.; see § 2 p. — δῆ: doubtless, strengthens the superlative, as often.

267. μὲν: without corresponding δέ, as v. 269 and freq. In such cases, it is equiv. to μὴν.

268. φηρσὶν: cf. φῆρας B 748. φῆρ is the Thessalian form of θῆρ (cf. fera); it is used by Homer only of the centaurs, whose homes were in Thessaly. The centaurs are not described by Homer, but their dual nature (half man, half horse) seems to have been not yet developed in the story. — ἀπόλεσαν: ἀπόλεσαν.

269. καί: even; const. with τοῖσιν. The new thought is introduced by καί also vs. 271, 273, with increasing emphasis. — The thought returns to v. 261. — τοῖσιν: the Lapithae. The dat. is governed by μετά in composition; see on πολλῶν v. 125.

270. ἐξ ἀπείης γαίης: from a distant land, explaining τηλόθεν. — ἀπείης: cf. Γ 49. — καλέσαντο: called to their aid, cf. αἰτοὶ γὰρ σφεας (Locrians and Phocians) of Ἕλληνες (at Thermopylae) ἐπεκαλέσαντο Hdt. vii. 203. — Nestor relates other achievements of his youth and strength, Δ 318 f., H 133 ff., Λ 670 ff., Ψ 629 ff.

271. κατ' ἑμ' αὐτόν: by myself alone, i.e. as a single champion; cf. κατὰ σφέας B 366. ἑμαυτόν is not found in Homer as a single word (§ 24 c). — κείνοισιν: the centaurs.

272. οἳ νῦν κτλ.: who now live as mortals upon the earth. — ἐπιχθόνιοι: equiv. to ἐπὶ χθονὶ ὄντες. H. 588. Cf. ἀνέρες . . . ἐπὶ χθονὶ σῖτον ἔδοντες i 89. — μαχέοιτο: pres. opt. from μαχέομαι, a collateral form of μάχομαι, cf. αἰδεῖσθαι v. 23 with αἰδομένην v. 331.

273. ζύνειν: ἐννέσαν, cf. τράφεν v. 251 for ἐτρέφον, §§ 26 w, 34 e. — Note the parallelism of the two halves of the verse, cf. v. 79.

- ἀλλὰ πίθεσθε καὶ ὕμμες, ἐπεὶ πείθεσθαι ἄμεινον.
 275 μήτε σὺ τόνδ', ἀγαθὸς περ ἑὼν, ἀποαίρεο κούρην,
 ἀλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέρας νῆες Ἀχαιῶν·
 μήτε σύ, Πηλεΐδῃ, θέλ' ἐριζέμεναι βασιλῆι
 ἀντιβίην, ἐπεὶ οὐ ποθ' ὁμοίης ἔμμορε τιμῆς
 σκηπτούχῳ βασιλεύς, ᾧ τε Ζεὺς κῦδος ἔδωκεν.
 280 εἰ δὲ σὺ καρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ,
 ἀλλ' ὅδε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.
 Ἀτρεΐδῃ, σὺ δὲ παῦε τεὸν μένος· αὐτὰρ ἐγὼ γε
 λίσσομ' Ἀχιλλῇ μεθέμεν χόλον, ὃς μέγα πᾶσιν
 ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο."
 285 τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·

275. ἀγαθὸς περ ἑὼν: as v. 181. — ἀποαίρεο [ἀφαίρου]: syncopated from ἀποαίρεο, § 29 h. It is followed by two accs., as v. 182.

276. ἔα: sc. κούρην. — ὥς πρῶτα: as once, cf. v. 6. — δόσαν: Att. ἔδωκαν. See on v. 124.

277. μήτε θεῶν: noli, cf. B 247, μηδὲ θεοῖσιν | ἰσ' ἔθελε φρονέειν E 440 f., H 111. — βασιλῆι: used esp. of Agamemnon, as v. 9.

278. ἀντιβίην: originally cognate acc., sc. ἐρίδα, cf. Γ 435; the adv. receives emphasis from its position. — οὐ ποθ' ὁμοίης: i.e. a greater. The Greek idiom leaves to the connection the determination of the exact meaning. Cf. post mihi non simili poena commissa luetis Verg. Aen. i. 186. — ἔμμορε: has share of, has received.

279. ᾧ τε Ζεὺς κτλ.: see on v. 176.

280. εἰ: not cond. in thought here, cf. εἰ τότε κούρος ἔα, νῦν αὐτὲ με γήρας ὀπάξει Δ 321. — καρτερός: as v. 178. — θεὰ δὲ κτλ.: second clause of the protasis, explaining the first; "being

son of a goddess." — θεῶν: Thetis, cf. vs. 361 ff.

281. ἀλλὰ: for its use in the apod., see on v. 82. — φέρτερος: more powerful. — πλεόνεσσιν: see B 108, 576 ff.

282. Ἀτρεΐδῃ, σὺ δέ: the voc. often precedes the pron.; it has no const. in the sent. and thus cannot be followed immediately by δέ. Cf. B 344, "Ἐκτορ, ἀτὰρ σὺ μοι ἔσαι πατήρ καὶ πότνια μήτηρ Z 429, ἄττα, σὺ δ' ἔρχεο θᾶσσον π 130. — παῦε: cf. vs. 192, 207. — αὐτὰρ ἐγὼ γε: "And I also on my part beg thee."

283. λίσσομαι: sc. σέ. — Ἀχιλλῇ: for the dat. of opposition, cf. Θ 449, N 517, Ξ 50. For the long ι of the dat. sing., see § 18 a. This may be explained also as before the caesural pause (§ 41 p). The name is used with special emphasis, cf. v. 240, instead of the pron. (vs. 275, 281). — μεθέμεν: μεθεῖναι, § 34 c; cf. μεθέμην B 241. — ὃς μέγα κτλ.: gives the motive for the request.

284. ἔρκος πολέμοιο: as Δ 299, cf. ἔρκος ἀκόντων Δ 187, ἔρκος βελάνων E 316; for the ablative gen., see § 3 d. With

“ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.
 ἀλλ’ ὅδ’ ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,
 πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ’ ἀνάσσειν,
 πᾶσι δὲ σημαίνειν, ἃ τιν’ οὐ πείσεσθαι οἶω.
 290 εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἔόντες,
 τούνεκά οἱ προθέουσιν ὀνείδεα μυθήσασθαι ;”
 τὸν δ’ ἄρ’ ὑποβλήδην ἡμείβετο δῖος Ἀχιλλεύς·
 “ἦ γάρ κεν δειλὸς τε καὶ οὐτιδανὸς καλεοίμην,
 εἰ δὴ σοὶ πᾶν ἔργον ὑπέξομαι, ὅττι κεν εἴπῃς·
 295 ἄλλοισω δὴ ταῦτ’ ἐπιτέλλω, μὴ γὰρ ἐμοὶ γε
 [σήμεν’· οὐ γὰρ ἐγὼ γ’ ἔτι σοὶ πείσεσθαι οἶω.]
 ἄλλο δέ τοι ἔρέω, σὺ δ’ ἐνὶ φρεσὶ βάλλω σῆσιν.

another use of the gen., Ajax is called ἕρκος Ἀχαιῶν Γ 229.

286 = Θ 146, Ω 379; cf. κ 169, Ψ 626, § 266, σ 170, υ 37. — πάντα: is not to be urged in meaning; it refers esp. to v. 284. Agamemnon admits no fault on his part but throws all the blame on Achilles, cf. ἄλλὰ below.

287. περὶ πάντων: see on v. 258.

288. For the asyndeton, see § 2 m; this verse repeats the thought of the foregoing, in a different form. The speaker's passion is shown by the accumulation of synonymous expressions, § 1 s.

289. ἃ: in which, acc. of specification. — τινά: some one, esp. Agamemnon himself. — πείσεσθαι: from πείθω.

290. αἰχμητὴν: pregnant, for κρατέειν αἰχμητῆς Γ 179. — ἔθεσαν: equiv. to Att. ἐποίησαν, see on ἔθηκεν v. 2. — αἰὲν ἔόντες: cf. θεῶν αἰετιγενεῶν Β 400.

291. προθέουσιν: a form not found elsewhere from the stem θε-, for προτιθέασιν, i.e. commission him, allow him. The word seems chosen here with reference to ἔθεσαν.

292. ὑποβλήδην: interrupting, cf. ὀββάλλειν Τ 80.

293. ἦ γάρ: he gives at once the reason for his course. — καλεοίμην: should be called, i.e. should be; cf. Β 260, Γ 138, at γὰρ ἐμοὶ τοῖσδε πόσις κεκλημένος εἴη (§ 244 would that such a man might be (called) my husband, ἐμὴ γυνὴ μόνη κεκλησέι Eur. Alc. 329 f. thou alone shalt be (called) my wife.

294. From Agamemnon's complaint, vs. 287 ff., Achilles infers that he is expected to obey in everything (πᾶν ἔργον). — εἰ δὴ: “in case that I actually.” — πᾶν ἔργον: only here before the formula ὅττι κεν εἴπῃς (cf. Β 361, Ε 421, α 158, 389, β 25, 161, 229). — ὑπέξομαι: the form of the cond. is changed, and the fut. ind. is used in the protasis instead of the opt. with εἰ.

295. δὴ: const. with the impv., as v. 131. — ταῦτα: πᾶν ἔργον ὑπέκασθαι. — μὴ γὰρ ἐμοὶ: in contrast with ἄλλοισιν.

296. οἷ: const. with ἔτι, as in prose they are united, οὐκέτι, § 37 δ γ. — οἶω: with the fut. inf., as v. 170. — This verse is parallel with v. 289.

297 = Δ 39, Ε 259, Ι 611, Π 444,

χερσὶ μὲν οὐ τοι ἐγὼ γε μαχήσομαι εὔεκα κούρης
 οὔτε σοὶ οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δόντες.
 300 τῶν δ' ἄλλων ἃ μοι ἔστι θοῇ παρὰ νηὶ μελαινῇ,
 τῶν οὐκ ἂν τι φέροις ἀνελὼν ἀέκοντος ἐμεῖο.
 εἰ δ' ἄγε μὴν πείρησαι, ἵνα γνῶωσι καὶ οἶδε.
 αἰψά τοι αἶμα κελαιὸν ἐρωήσῃ περὶ δουρί."
 ὥς τῷ γ' ἀντιβίοισι μαχησαμένῳ ἐπέεσσιν
 305 ἀνστήτην, λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν.
 Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας εἵσας
 ἦιε σὺν τε Μενoitιάδῃ καὶ οἷς ἐτάροισιν,

851, φ 94, λ 454, π 281, 299, ρ 548,
 τ 236, 495, 570. — Used when the
 speaker changes the subject in the
 middle of his speech; it is followed
 by the new thought without a conj.
 — Cf. accipite ergo animis
 atque haec mea figite dicta
 Verg. Aen. iii. 250.

298. μὲν: correl. with δέ v. 300; the
 contrast is changed from that between
 action and heart, to one between
 action and τῶν ἄλλων. — κούρης: would
 have the art. in prose.

299. ἀφέλεσθε: the aor. assumes
 that Agamemnon's threat has been
 executed, and the 2d pers. holds the
 Achaeans responsible because of their
 acquiescence (cf. v. 231). — δόντες:
 ye who gave; cf. Achilles's words,
 γέρας δέ μοι δς περ ἔδωκεν | αὐτὸς
 ἐφυβρίζων ἔλετο κρείων Ἀγαμέμνων
 I 367 f.

300. θοῇ: for such standing epiths.,
 see § 1 p. — παρὰ νηί: i.e. in my tent,
 cf. v. 329. — For the position of the
 adjs., see § 1 m.

301. τῶν: anaphoric, repeating τῶν
 ἄλλων. — οὐκ ἂν τι φέροις: the opt.
 with ἂν and a neg. often expresses a
 confident expectation, and sometimes
 approaches a threat, as here, I 375 f.,

χ 325. — φέροις ἀνελὼν: cf. ἔξω ἔλάν
 v. 139.

302. εἰ: retains its original force
 as an interjection; "up then, come."
 — ἄγε: see on v. 62. — γνῶωσι: shall
 recognize it, perceive it, referring to the
 following verse; cf. vs. 185, 333. For
 the form, see § 34 d.

303 = π 441. — The preceding πέλ-
 ησαι represents a prot. to which this
 would be the apod.; cf. v. 583.

304. μαχησαμένῳ: cf. μάχεσθαι v. 8.

305. ἀνστήτην: stood up, rose from
 their seats. The speeches of vs. 285-
 303 were uttered informally, while
 sitting, cf. v. 246.

Vs. 306-347. Purification of the
 camp. Chryseis is returned to her father.
 Briseis is led from the tent of Achilles.

307. ἦμι: from εἰμι, see § 34 f. —
 Μενoitιάδῃ: Patroclus was so well
 known to the hearers of Homer, from
 old stories and songs, that he needed
 no more exact designation here; cf.
 the use of Ἀτρεΐδης v. 7. See § 21 b.
 When a boy in Opus he killed a com-
 rade in a fit of anger and was taken
 by his father to Phthia where Peleus
 received him kindly (v 84 ff.), and
 brought him up with Achilles. He
 attended Achilles on this Trojan ex-

- Ἄτρεΐδης δ' ἄρα νῆα θοὴν ἄλαδε προέρυσσεν,
 ἐς δ' ἐρέτας ἔκρωεν ἐείκοσιν, ἐς δ' ἐκατόμβην
 310 βῆσε θεῶ, ἀνὰ δὲ Χρυσήϊδα καλλιπάρηον
 εἶσεν ἄγων· ἐν δ' ἄρχος ἔβη πολύμητις Ὀδυσσεύς.
 οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα,
 λαοὺς δ' Ἀτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν.
 οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἄλα λύματ' ἔβαλλον,
 315 ἔρδον δ' Ἀπόλλωνι τεληέσσας ἐκατόμβας
 ταύρων ἡδ' αἰγῶν παρὰ θιν' ἄλδος ἀτρυγέτοιο·
 κνίσῃ δ' οὐρανὸν ἴκεν ἐλισσομένη περὶ καπνῷ.
 ὥς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων

pedition as his warmest and most faithful friend and squire (*θεράπων*, π 80 ff., Ω 4 ff.). The narrative of his exploits fills a large part of the Sixteenth Book of the *Iliad*. He was slain by Hector (Π 818 ff.). To avenge his death, Achilles ends his quarrel with Agamemnon. Most of the Twenty-third Book is occupied with an account of the funeral games in his honor.

308. Ἀτρεΐδης κτλ.: as he had planned (*ἔρα*), vs. 141 ff.—*προέρυσσεν*: caused to be drawn down from its position on shore, cf. v. 486, B 162 f.

309. ἐς δέ: as v. 142. All four advs. (*ἐς*, *ἐς*, *ἀνά*, *ἐν*) refer to νῆα, supplied from v. 308.—ἐς δέ: into it, adv. with βῆσε.—ἐείκοσιν: ships for other purposes than war generally have twenty oarsmen in Homer. Cf. νῆ' ἔρσας ἐρέτρῃσιν εἰέκοσιν... ἔρχεο πεισόμενος πατρός α 280 f., δ 669, ἰστὸν νηὶς εἰκοσόροιο ι 322.

310. βῆσε: for the causative use of this tense of βαίνειν, cf. βήσομεν v. 144.—ἀνὰ: adv. with εἶσεν (aor. from ἵκω).

311. ἄγων: see on v. 138.—ἀρχός: cf. v. 144.—Ὀδυσσεύς: as πολύμητις,

πολυμήχανος, he was often sent on embassies, cf. Γ 205, I 169, A 767.

312. The story which is here broken off, of the voyage to Chrysa, is resumed v. 430.

313. ἀπολυμαίνεσθαι: they were to purify themselves symbolically from the sin of Agamemnon which had brought upon them the pestilence. Cf. the action of the children of Israel, after their idolatry: 'And they gathered together to Mizpeh, and drew water, and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord,' 1 Sam. vii. 6. They trusted that the pollution would depart from them into the sea, where they washed themselves.

315. τεληέσσας: cf. on v. 66.

316. παρὰ θίνα: as v. 34. The line of people was stretched out along the strand.—ἀτρυγέτοιο: epith. of the sea and the aether (P 425).

317. περὶ καπνῷ: around, in the smoke; for the adv. use of περὶ, cf. X 95, θ 426; see § 37 a. Cf. κνίσῃν δ' ἐκ πεδίου ἄνευσι φέρον οὐρανὸν εἰσω θ 549.

318. Transition to another scene, which fills the blank during the jour-

λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλῆϊ,
 320 ἀλλ' ὃ γε Ταλθύβιον τε καὶ Εὐρυβάτην προσέειπεν,
 τῷ οἱ ἔσαν κήρυκε καὶ ὀτρηνῷ θεράποντε·
 “ἔρχεσθον κλισίην Πηληιάδew Ἀχιλῆος·
 χειρὸς ἐλόντ' ἀγέμεν Βρισηίδα καλλιπάρηον.
 εἰ δέ κε μὴ δώησιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι,
 325 ἐλθὼν σὺν πλεόνεσσι· τό οἱ καὶ ῥίγιον ἔσται.”
 ὥς εἰπὼν προῖει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
 τῷ δ' ἀέκοντε βάτην παρὰ θῖν' ἀλδὸς ἀτρυγέτοιο,
 Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην.
 τὸν δ' εὖρον παρὰ τε κλισίῃ καὶ νηὶ μελαίῃ

ney of the embassy to Chrysa. — κατὰ στρατόν: (down) through the camp, cf. ἀνὰ στρατόν vs. 10, 63, κατὰ νῆας B 47, κατὰ βωμούς B 305.

319. ἔριδος: as v. 210. — πρῶτον: once, see on v. 6. — ἐπηπείλησε: vs. 181 ff.

320. Ταλθύβιον: the principal herald of Agamemnon, cf. Γ 118, Δ 192, Η 276, Τ 196, 250, 267, Ψ 897. According to Herodotus (vii. 134), he had a sanctuary at Sparta, and his family lived there long as heralds. — Εὐρυβάτην: only here as herald of Agamemnon; to be distinguished from Odysseus's herald of the same name, see on B 184. — προσέειπεν: is regularly followed by the direct address in the next verse, but occasionally some incidental remark intervenes by way of parenthesis, as here and ρ 342 ff.

321. θεράποντε: companions, squires. Patroclus is θεράπων of Achilles (x 152), brave warriors are called θεράποντες Ἄρηος (B 110), and kings θεράποντες Διὸς (λ 255, see on v. 176).

322. ἔρχεσθον: here followed by the acc. of limit of motion, without a prep.; see § 3 i. This const. is freq. with ἵκω, ἰκάνω, ἰκνέομαι, but rare

with βαίνω, εἶμι, ἔρχομαι. — Agamemnon does not go in person (αὐτὸς v. 185) since Achilles had declared (v. 298) that he would make no resistance.

323. χειρὸς: gen. of the part touched, with ἐλόντε, cf. κόμης v. 197, ποδὸς v. 591. — ἀγέμεν: inf. for the imv., parallel with ἔρχεσθον, see on δέχεσθαι v. 20. — This contains an explanation of the preceding imv. and hence is not connected with it by a conj. (§ 2 m), cf. v. 363.

324 = v. 137, with δώησιν for δώσωιν.

325. καὶ: strengthens ῥίγιον. — ῥίγιον: for its formation, see § 22 b.

326. ἴα . . . ἔτελλεν: as v. 25. — μῦθον: the preceding command.

327. ἀέκοντε: because of their dread and reverence for Achilles, cf. v. 331. For the form, see § 6 a. — βάτην [ἐβήτην]: dual forms generally have no aug. in Homer. — παρὰ θῖνα: cf. v. 347. The quarters of Achilles were at the extreme right of the camp, cf. ἐπ' Αἰαντος κλισίας . . . ἥδ' ἐπ' Ἀχιλλῆος, τοὶ β' ἔσχατα νῆας εἶσας | εἵρυσαν, ἦγορῃ πίονοι καὶ κάρτει χειρῶν Δ 7 ff.

328 = I 185, cf. 652.

329. Cf. κ 74, Ν 267. — τόν: refers back to v. 322.

- 330 ἤμενον· οὐδ' ἄρα τώ γε ἰδὼν γήθησεν Ἀχιλλεύς.
 τὼ μὲν ταραβήσαντε καὶ αἰδομένῳ βασιλῆῃ
 στητήν, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο·
 αὐτὰρ ὁ ἔγνω ᾗσιν ἐνὶ φρεσὶ φώνησέν τε·
 “χαίρετε, κήρυκες, Διὸς ἄγγελοι ἧδὲ καὶ ἀνδρῶν.
 335 ἄσπον ἦτ'· οὐ τί μοι ὕμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων,
 ὃ σφῶι προτεῖ Βρισηΐδος εἵνεκα κούρης.
 ἀλλ' ἄγε, διογενὲς Πατρόκλεις, ἔξαγε κούρην
 καὶ σφῶιν δὸς ἄγειν. τὼ δ' αὐτὼ μάρτυροι ἔστων
 πρὸς τε θεῶν μακάρων πρὸς τε θνητῶν ἀνθρώπων
 340 καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δὴ αὐτε

330. οὐδ' ἄρα: *but naturally not*. — γήθησεν: inceptive aor., *cf.* vs. 92, 255; “did joy enter his heart.”

331. ταραβήσαντε: *seized by fear* (the opposite of *θαροσθας* v. 85), while the present αἰδομένῳ expresses the continued attitude of their minds, *cf.* B 374.

333 = Θ 446. — ὁ ἔγνω: for the hiatus, *cf.* v. 532, B 105, ἔστνδε ἔλθωμεν § 296; see § 9 b. — ἔγνω: *sc.* their errand; *cf.* v. 302.

334. χαίρετε: the customary greeting. — Διὸς ἄγγελοι κτλ.: as H 274; inviolable servants of *διοτρεφέων βασιλῶν* (on v. 176); hence they are *διφιλοὶ* Θ 517. Hermes is not the patron god of heralds in Homer.

335. ἐπαίτιοι: *sc.* ἐστέ, to blame, *cf.* v. 153.

336. δ: *δς*, § 24 o. — κούρης: *κούρος* and *κούρη* are used esp. of young men and women of noble families; but *κούροι* Ἀχαιῶν (v. 473) does not differ materially except in metrical form from *νῆες* Ἀχαιῶν (v. 162).

338. ἄγειν: final inf., *cf.* μάχεσθαι v. 8, ἀγόμεν v. 443, B 477, Γ 117. — τὼ δ' αὐτά: *these two themselves*. The

very men who executed the unjust order are to be witnesses of its injustice and of Achilles's justification in withdrawing from active service.

339. πρὸς: *in the sight of, before*. For the anaphora of the prep., *cf.* that of ἐκ vs. 436 ff. — θεῶν, ἀνθρώπων: for a strong “all persons”; *cf.* the words of Zeus, τόσσον ἐγὼ περὶ τ' εἰμὶ θεῶν περὶ τ' εἰμ' ἀνθρώπων Θ 27.

340. καί: after τὴ . . . τή, gives special prominence to this clause. — πρὸς τοῦ βασιλῆος ἀπηνέος: *before that king, the cruel king*, equiv. to *πρὸς τοῦ τοῦ βασιλέως τοῦ ἀπηνοῦς*. For the order of words, *cf.* v. 11, τὸν λωβητήρα ἐπεσβόλον B 275, τὰ τεύχεα καλὰ Φ 317, τοῦ παιδὸς ἀγαυοῦ λ 492, τὸν ξείνον δύστηνον ρ 10. Since the art. is still a dem. in Homer, the foregoing are merely apparent exceptions to the rule that the attributive adj. stands between the article and its noun. — δὴ αὐτε: for the synizesis, *cf.* v. 131. — αὐτε: not *again*, marking a repetition; but indicating a situation opposed to the present, *cf.* v. 237.

χρειῶ ἐμεῖο γένηται ἀεικέα λοιγὸν ἀμύναι
τοῖς ἄλλοις. ἥ γὰρ ὃ γ' ὀλοιῇσι φρεσὶ θύει,
οὐδὲ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,
ὅππως οἱ παρὰ νηυσὶ σόοι μαχεοῖατ' Ἀχαιοί.”

- 345 ὥς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπέθειθ' ἐταίρῳ,
ἐκ δ' ἄγαγε κλισίης Βρισηίδα καλλιπάρηρον,
δῶκε δ' ἄγεω. τῷ δ' αὖτις ἵτην παρὰ νῆας Ἀχαιῶν,
ἣ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν. αὐτὰρ Ἀχιλλεὺς
δακρύσας ἐτάρων ἄφαρ ἔζετο νόσφι λιασθεῖς
350 θῶ' ἐφ' ἁλὸς πολιῆς, ὁρώων ἐπ' ἀπείρουνα πόντον ·
πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο χεῖρας ὀρεγνύς ·

341. *χρειῶ γένηται*: this happens in the Ninth Book, cf. I 230 ff. — The object before the speaker's mind is Agamemnon; hence at the close of the sent., *τοῖς ἄλλοις* is used instead of the general word *Ἀχαιοί*.

342. *τοῖς ἄλλοις*: dat. of interest with *ἀμύναι*, cf. v. 67. — *γάβ*: lengthened, as B 39, for an unknown reason.

343. *οὐδὲ τι*: and not at all. — *νοῆσαι κτλ.*: proverbial expression for prudence, cf. Γ 109, Ξ 250, ω 452. For the inf. with *οἶδε* knows how, cf. H 238, 240.

344. *ὅππως*: for the doubled π, see § 12 a. — *οἱ*: ethical dat. with *σόοι μαχεοῖατο*. — *μαχεοῖατο*: that they should fight; the pres. of the principal sent. is followed by the opt., since the purpose is presented as a mere conception of the speaker's mind.

345 = I 205, A 616.

347. *ἄγεω*: as v. 338.

Vs. 348-430. Achilles tells his grief to his mother. She promises to secure satisfaction for him from Zeus.

348. *ἀέκουσα*: this indicates that she was more than a mere γέρας to Achilles, and that his anger arose not simply from the insult offered to

his dignity but also from wounded love; cf. I 343 f. In T 287 ff., she mourns bitterly for the dead Patroclus on her return to the tent of Achilles. — *γυνή*: explanatory appos. with *ἥ*. — The scene ends at the bucolic diaeresis (§ 40 h), cf. vs. 318, 430. *αὐτὰρ Ἀχιλλεὺς* is thus used 17 times in the Iliad in the last two feet of the verse, to mark a transition, while *αὐτὰρ Ὀδυσσεύς* is thus used 27 times in the Odyssey. — *αὐτὰρ Ἀχιλλεὺς κτλ.*: simple description of the effect which the loss of Briseis had upon the hero, without depicting his feelings in modern fashion.

349. *δακρύσας*: fell to weeping. Burst into tears is perhaps too strong a translation. — *ἐτάρων*: const. with *νόσφι λιασθεῖς*. — *ἄφαρ*: const. with *λιασθεῖς*, cf. v. 594.

350. *θῶ' ἐφ' ἁλὸς*: i.e. ἐπὶ θίνα κτλ., with ἔζετο. — *ἐφ'* is accented, in spite of the elision, in order to prevent ambiguity (§ 37 c β). — *ἁλὸς*: ἁλς and θάλασσα are the general words for sea; *πόντος*, the high, deep sea (often with reference to a particular tract, cf. B 145); *πέλαγος*, the open sea.

351. *πολλὰ*: as v. 35. — *ὀρεγνύς*:

“μῆτερ, ἐπεὶ μ’ ἔτεκές γε μιννυθάδιόν περ ἐόντα,
 τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίξαι,
 Ζεὺς ὑψιβρεμέτης· νῦν δ’ οὐδέ με τυτθὸν ἔτισεν.
 355 ἦ γάρ μ’ Ἀτρεΐδης, εὐρὺ κρείων Ἀγαμέμνων,
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.”
 ὥς φάτο δάκρυ χέων, τοῦ δ’ ἔκλυε πότνια μήτηρ,
 ἡμένη ἐν βένθεσσιν ἁλὸς παρὰ πατρὶ γέροντι.
 καρπαλίμως δ’ ἀνέδυνε πολίης ἁλὸς ἡνὶ ὁμίχλῃ,
 360 καὶ ῥα παροῖθ’ αὐτοῖο καθέζετο δάκρυ χέοντος,

not ἀνασχών (χείρας ἀνασχών v. 450), since while invoking the sea divinity he stretched out his hands toward the deep; cf. 1568, where Althaea beats upon the ground as she calls upon the nether gods; palmas ponto tendens utrasque ... Di, quibus imperium est pelagi Verg. *Aen.* v. 233 ff.

352. ἔτεκές γε: the prominence given by γέ emphasizes the fact as responsible for the inference which is drawn from it. — μιννυθάδιον: equiv. to ἀκόμορος v. 417. — πέρ: in its original use, very.

353. τιμὴν περ: honor at least, placed first with emphasis; chiasitic with μιννυθάδιον (§ 20). — ὄφελλεν: the past tense of verbs of obligation is used to imply that the obligation was not complied with. — Ὀλύμπιος: is used in the sing. only of Zeus, as v. 589, B 309; in the pl. of all the gods, as v. 399.

354. ὑψιβρεμέτης: cf. δεινὸν δὲ βρόντησε πατὴρ ἀνδρῶν τε θεῶν τε | ὑψοθεν v. 560. — νῦν δέ: but as it is, marking a return to the reality from a merely hypothetical case, cf. v. 417, B 82, α 166, 219, 241. — οὐδέ τυτθόν: not even a little.

356 = 507, B 240; cf. 1111. — ἐλὼν

ἔχει: differs from εἶλε chiefly in giving prominence to the possession as still continued; cf. (of the same act) εἶλετ' ἔχει δ' ἄλοχον 1336. This approaches a periphrasis common in tragedy, even where the partic. is intrans., and often differing little from the aor. ind. ἠτίμησε, etc.; cf. Soph. *O. T.* 731, *Ant.* ἀτιμώσας ἔχει 22, 32, 77, ἐγκλήσας ἔχει 180, κηρύξας ἔχω 192, ἔχεις παρὰ 794, 1058, 1272. — ἀπούρας: partic. of ἀπηύρων v. 480; exegetical of ἐλὼν. For the strengthening by αὐτός, cf. vs. 187, 161, 185, 324, T 89.

357. ὥς φάτο κτλ.: cf. sic fatur lacrimans Verg. *Aen.* vi. 1.

358 = 36. — πατρὶ γέροντι: Nereus, who is not named by Homer but only designated as ἄλιος γέρων (v. 538). His home is in the Aegean sea, cf. Ω 78. With him is Thetis, who has deserted her aged husband Peleus. The daughters of Nereus are enumerated 338 ff.

359. ἁλός: ablative gen., from the sea, as ἀνεδύσατο λίμνης ε 337; see § 3 d. — ἡνὶ ὁμίχλῃ: the comparison is esp. fitting for a sea-goddess; like a mist, which rises easily and quietly from the water. For the Homeric comparison, cf. v. 47; see § 2 e ff.

360. παροῖθ' αὐτοῖο: before him (self);

χειρί τέ μιν κατέρεξεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν
 "τέκνον, τί κλαίεις; τί δέ σε φρένας ἵκετο πένθος;
 ἐξαύδα, μὴ κεύθε νόψ, ἵνα εἶδομεν ἄμφω."

τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 385 "οἶσθα· τί ἦ τοι ταῦτα ἰδυίη πάντ' ἀγορεύω;
 ψόχόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἡτιώνος,
 τὴν δὲ διεπράθομέν τε καὶ ἤγομεν ἐνθάδε πάντα.
 καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἱὲς Ἀχαιῶν,
 ἐκ δ' ἔλον Ἀτρεΐδῃ Χρῡσηίδα καλλιπάρηον.
 370 Χρῡσηὶς δ' αὖθ' ἱερὺς ἐκατηβόλου Ἀπόλλωνος

the intensive pron. contrasts Achilles himself with his voice which his mother had just heard, cf. v. 47. See § 24 g. — δάσσαντες: the repetition of these words from v. 357 is characteristic of the fulness of Epic style.

361 = ε 372, ζ 485, Ω 127, δ 610, ε 181. — For the Epic fulness, cf. vs. 57, 88; see § 1 a.

362 = ι 73, where Thetis visits her son in his grief at the death of Patroclus. — σί, φρένας: accs. of the whole and part, cf. v. 150, B 171, Γ 35, 438, 442.

363 = Π 19, cf. ι 74. — ἐξαύδα κτλ.: the second imv. repeats the thought of the first, hence the asyndeton, cf. v. 323; see § 2 m. — νόψ: as in v. 132. — εἶδομεν: from οἶδα, subjv. with short mode-vowel, cf. vs. 141 ff.; see § 27 a.

364 = ι 78. — βαρὺ: cf. εἰρύ v. 355, and see on v. 78.

365. οἶσθα: cf. vs. 355 f. — ἦ: is not a simple sign of a question in Homer, and hence can be joined with τί, see § 3 m. — ἰδυίη: i.e. εἰδυίη (with the short form of the stem, § 31 g); intrans., as K 250, Ψ 787. Though his mother knows all, Achilles tells the story. A man in suffering finds

relief in rehearsing his ills, and this recital was followed by the sympathy of the poet's hearers. The repetition is more natural because the consequences of these events continue through the whole poem. — ἀγορεύω: subjv. of deliberation. — For the verbal repetition, cf. B 10-15, 23-34, 60-70.

366. ψόχόμεθα: on his marauding expeditions in the neighborhood of Troy; see on v. 125. — Θήβην: a city of the Cilicians, in Mysia, at the foot of Mt. Placus, an eastern spur of Mt. Ida. Eetion, father of Andromache, Hector's wife, reigned there, ζ 394 ff. — ἱερήν: since the gods were worshipped there. — For the simple order of words, see § 1 f.

367. ἤγομεν ἐνθάδε: Andromache tells of the sack of the city, of her father's death and her mother's captivity, in ζ 414 ff.

368. εὔ: properly, so that each received his due share. — δάσσαντο: cf. δέσασθαι v. 125, δασμός v. 166.

369. ἐκ δ' ἔλον: as γέρας (ἐξαιρετον, cf. B 227), besides his share of the spoils, see on v. 124. — The capture of Chrysa (v. 37) on the same expedition is assumed here. B 690 ff. shows that Lyrnessus was sacked, and

- ἦλθε βοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων
 λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
 στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
 χρυσέφ' ἀνὰ σκήπτρῳ, καὶ ἐλίσσето πάντας Ἀχαιοὺς,
 375 Ἀτρεΐδα δὲ μάλιστα δύνω, κοσμητόρε λαῶν.
 εἴθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
 αἰδεῖσθαι θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
 380 χωόμενος δ' ὁ γέρων πάλιν ᾤχετο· τοῖο δ' Ἀπόλλων
 εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν,
 ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοὶ
 θνήσκον ἐπασσύτεροι, τὰ δ' ἐπ' ᾤχετο κῆλα θεοῖο
 πάντῃ ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. ἄμμι δὲ μάντις
 385 εὖ εἰδὼς ἀγόρευε θεοπροπίας ἐκάτοιο.
 αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἰλάσσκεσθαι·
 Ἀτρεΐωνα δ' ἔπειτα χόλος λάβεν, αἴψα δ' ἀναστὰς
 ἠπείλησεν μῦθον, ὃ δὴ τετελεσμένος ἐστίν.
 τὴν μὲν γὰρ σὺν νηὶ βοῇ ἐλίκωπες Ἀχαιοὶ

Briseis taken captive, on the same voyage.

371-379 = vs. 12-16, 22-25.

380. πάλιν: *back*; cf. πάλιν πλαγ-
 χθέντας v. 59, δόμεναι πάλιν v. 116.

381. φίλος ἦεν: *sc. ὁ γέρων*. This
 was shown by the event.

382. ἐπ' Ἀργείοισι: *ἐπὶ* with dat.
 of the person, in Homer often implies
 hostility, cf. v. 51; see § 3 h β. — βέ-
 λος: as v. 51.

383. ἐπασσύτεροι: in quick succes-
 sion, cf. v. 52.

384. ἄμμι: Att. ἡμῖν (§ 24 α), *for us*.

385. θεοπροπίας: as v. 87. — ἐκά-
 τοιο: *of the Far Darter*. *ἐκατος* is a

short, pet form of ἐκατηβόλος (as Ἐκά-
 τη was a name of the moon goddess);
 cf. on Χμινθεὺ v. 39. For similar
 epiths. of Apollo, see § 4 c.

386. κελόμην: cf. v. 62 ff. and on v. 74.

387. Ἀτρεΐωνα κτλ.: equiv. to
 Ἀτρεΐων ἐχολώθη, cf. χολωθείς v. 9.

388. ἠπείλησεν μῦθον: the Eng.
 idiom reverses the const., *he uttered*
the threat. — εἰ: *vs.*, as v. 336.

389. τὴν μὲν: contrasted with τὴν
 δέ v. 391. — σὺν νηὶ: *with a ship*, al-
 most equiv. to *by ship*. This expres-
 sion seems more instrumental than
 where the comrades also are men-
 tioned, cf. vs. 179, 183.

390 ἐς Χρύσῃν πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι·
τὴν δὲ νέον κλισίῃθην ἔβαν κήρυκες ἄγοντες
κούρην Βρισηΐος, τὴν μοι δόσαν υἱὲς Ἀχαιῶν.
ἀλλὰ σὺ, εἰ δύνασαι γε, περίσχεο παιδὸς ἑήος·
ἐλθοῦς' Οὐλυμπόνδε Δία λίσαι, εἴ ποτε δὴ τι

395 ἣ ἔπει ὦνησας κραδίην Διὸς ἡὲ καὶ ἔργῳ.
πολλάκι γάρ σεο πατὴρ ἐν μεγάροισιν ἄκουσα
εὐχομένης, ὅτ' ἔφησθα κελαυφεῖ Κρονίωνι
οἷη ἐν ἀθανάτοισιν ἀεικέα λουγὸν ἀμῦναι,
ὅππότε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,

400 Ἥρη τ' ἡδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη.
ἀλλὰ σὺ τὸν γ' ἐλθοῦσα, θεά, ὑπελύσας δεσμῶν,

390. *πέμπουσιν*: *escort* (§ 2 v). The pres. is used since the act is not completed. The 'historical pres.' is not Homeric. — *ἄγουσι δέ*: a subord. member of the sent., with chiasmic relation to *πέμπουσιν* (§ 2 o). — *ἄνακτι*: Apollo, cf. vs. 38, 444.

391. *τὴν δέ κτλ.*: contrasted with v. 389. — *νέον*: adv. with *ἔβαν ἄγοντες*. — *ἔβαν* [*ἔβησαν*] *ἄγοντες*: cf. *ἔβαν φέρουσαι* B 302, *βῆ φεύγων* B 665. *οἶχομαι* is more freq. thus used with a partic., cf. B 71, *οἶχεσθαι προφέρουσα θύελλα* Z 346, *οἶχεται ἵππον ἔγων* Ψ 577. See on vs. 138, 168.

392. *δόσαν κτλ.*: as v. 162, see on v. 124.

393. *παιδὸς ἑήος*: thy valiant son. For *ἑήος*, see § 20 e. It seems part of the poet's naïveté that the heroes apply such epiths. to themselves; but the phrase is part of the poet's stock, and he hardly thinks whether he is applying the epith. himself or is putting it in the hero's mouth.

394. *Δία*: for the length of the ultima before *λίσαι*, see § 41 j. — *εἴ ποτε*: cf. v. 39, also vs. 503 ff.

395. *ἔπει, ἔργῳ*: emphatically placed in contrast, at the beginning and the close of the verse. — *κραδίην Διὸς*: for the periphrasis, see § 2 s. — *ἡὲ καὶ*: or also.

396. *πολλάκι*: for the omission of final s, see § 12 o. — *σέο*: gen. of source with *ἄκουσα*. — *πατὴρ*: i.e. of Peleus, in Thessaly, where Thetis seems to have remained after her marriage until the outbreak of the Trojan war; cf. II 221 ff. (where mention is made of the chest of Achilles that Thetis had packed for him). See on v. 358.

397. *εὐχομένης*: supplementary partic. with *σέο*, cf. v. 257. — *ὅτε κτλ.*: explains *εὐχομένης*, see § 1 h.

398. *ἀεικέα κτλ.*: as v. 341, cf. v. 67.

399. *ὅππότε*: when once upon a time. — Thetis makes no use of this suggestion in her interview with Zeus.

401. *ἐλθοῦσα*: see on v. 138. — *θεά*: marks her power to accomplish. — *ὑπελύσας δεσμῶν*: *didst loose from under the chains, didst free from the pressure of the chains*, cf. *ἔλυσαν ὑπὸ ζυγοῦ* Θ 543. — Transition to dir. disc.

ὥχ' ἐκατόγχειρον καλέσας' ἐς μακρὸν Ὀλυμπον,
 ὃν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες
 Αἰγαίῳ· ὁ γὰρ αὐτε βίη οὐ πατρὸς ἀμείνων·
 405 ὃς ῥα παρὰ Κρονίῳ καθέζετο κύδει γαίῳν.
 τὸν καὶ ὑπέδεισαν μάκαρες θεοὶ οὐδέ τ' ἔδησαν.
 τῶν νῦν μω μνήσασα παρέζο καὶ λαβὲ γούνων,
 αἱ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρῆξαι,
 τοὺς δὲ κατὰ πρύμνας τε καὶ ἄμφ' ἄλα ἔλσαι Ἀχαιοὺς
 410 κτεινομένους, ἵνα πάντες ἐπαύρυνται βασιλῆος,

from the inf. const. of v. 398, cf. B 12, 126; see § 1 c.

402. ἐκατόγχειρον: cf. centimanus Gyas Hor. Carm. ii. 17. 14, belua centiceps id. ii. 13. 34. — καλέσας: by calling, coincident in time with ἐπελάσας.

403. Βριάρεων: by transfer of quantity for Βριάροη, § 5 d. The name (Heavy-handed, cf. βριαρός) marks his strength and character. He is called Αἰγαίῳ (Stormy, cf. alys, Αἰγαί, Αἰγίνα) in the popular speech, as a sea divinity. He is the personified might and roar of the sea. Hesiod (Theog. 714) makes him aid Zeus against the Titans. — Homer attributes to the language of the gods names which are going out of use (but which may seem clearer in meaning than the others), cf. B 813 f., E 291, ποταμὸς βαθυδίνης, | ὃν Πάνθον καλέουσι θεοί, ἄνδρες δὲ Ξακμανδρὸν γ' 73 f., κ 306, μ 61.

404. αὐτοῖς: for his part. — οὐ πατρὸς: Poseidon, the mighty god of the sea. All of Poseidon's sons are represented as violent and strong.

405. Cf. E 906, θ 51. — ἐς ῥα: so he; for the dem. use of the rel., see § 24 p. — κύδει γαίῳν: delighting in the fulness of his might.

406. καὶ: also, marks the effect cor-

responding to κύδει γαίῳν, as E 894; see on v. 249. — ὑπέδεισαν: for the length of the antepenult, see on v. 33. ὑπό with verbs of fearing, fleeing, yielding, marks the superiority on the side of the person who is the efficient cause. — τε: indicates the close connection of the two clauses, cf. vs. 82, 218, B 179.

407. τῶν: see on v. 160. — μιν: const. with μνήσασα, — παρέζο would govern the dat. — γούνων: for the gen., cf. χειρὸς v. 323. For the inflection, see § 18 f. — This was the attitude of a suppliant, cf. vs. 500 ff.

408. αἱ κέν πως: cf. v. 66. — ἐπὶ ἀρῆξαι: come to the aid of; cf. the force of ἐπὶ in v. 345.

409. κατὰ πρύμνας: the ships were drawn up with their sterns toward the land; cf. τεῖχος ἐπὶ πρυμνήσιν ἔδειμαν E 32, O 385, ι 76. — ἄμφ' ἄλα: about the sea, i.e. on the shore between the promontories Sigeum and Rhoeetium. Until now they had fought on the plain, far from the ships; cf. Achilles's words, ὅφρα δ' ἐγὼ μετ' Ἀχαιοῖσιν πολέμῳ, | οὐκ ἐθέλεσκε μάχην ἀπὸ τεύχεος ὀρνύμεν Έκτωρ 1352 f. as long as I was fighting among the Achaeans, Hector was not willing to rouse the battle away from the wall (of the city).

410. ἐπαύρυνται: may come to enjoy;

γυνή δὲ καὶ Ἀτρεΐδης εὐρὺν κρείων Ἀγαμέμνων
ἦν ἄτην, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν."

τὸν δ' ἡμίβητ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα ·

"ὦ μοι, τέκνον ἐμόν, τί νύ σ' ἔτρεφον αἰνὰ τεκοῦσα ;

415 αἰὼ' ὄφελος παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπήμων
ἦσθαι, ἐπεὶ νύ τοι αἶσα μῦνυνθά περ, οὐ τι μάλα δῆν.
νῦν δ' ἅμα τ' ὠκύμορος καὶ οἰζυρὸς περὶ πάντων
ἔπλεο · τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν.

τοῦτο δέ τοι ἔρέουσα ἔπος Διὶ τερπικεραύνῃ

420 εἰμ' αὐτὴ πρὸς Ὀλυμπον ἀγάννιφον, αἶ κε πίθηται.
ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισιν

ironical, as Z 353, O 17. Cf. quid-
quid delirant reges plectuntur
Achivi Hor. *Epist.* i. 2. 14.

411 f. = Π 273 f. — καί: also, as
well as the other Greeks.

412. ἦν ἄτην: his blind infatuation,
his blindness, made more definite by
δ τε κτλ. (i.e. ὅτι τε), as v. 244. Cf.
B 111.

413-427. The answer of Thetis.

413. κατὰ χέουσα: cf. καδ δὲ πα-
ρειῶν | δάκρυον ἦκε χαμᾶζε τ 190 f.

414. τί νῦν: why now, to what end,
acc. of specification. — αἰνὰ: cognate
acc. with τεκοῦσα, dreadfully, to sor-
row; adv. as X 431. Cf. κακῇ αἴσῃ v.
418; Thetis calls herself δυσαριστοτό-
κηια Z 54 mother of an unhappy hero.

415. ἀδάκρυτος κτλ.: i.e. full of
joy and happiness; this thought re-
ceives the emphasis.

416. αἶσα: sc. ἐστί, here like αἰών
term of life. — μῦνυνθα: adv. modify-
ing the ἐστί to be supplied, which is
sometimes modified by an adv. in
Homer (§ 8 j); cf. ἀκὴν ἐγένοντο
σιωπῇ Γ 96, διαγνώραι χαλεπῶς ἦν ἔκασ-
τον Η 424, οὐδ' ἔρ' ἔτι δῆν | ἦν Z 139 f.
"nor did he live long." — οὐ τι μάλα

δῆν: the preceding thought is repeated
in neg. form. — For the length of the
ultima of μάλα, see § 41 j β.

417. νῦν δέ: as v. 354. — τί: its
position is free, cf. B 281. For the
thought, cf. Z 59 ff., 95 f.

418. ἔπλεο: thou art, lit. thou becam-
est by decree of fate ordered at thy
birth; cf. ἐν φρεσὶ τοῦτο νόημα | ἔπλετο
this thought came into thy mind B 363 f.
— τῷ: therefore; she infers from the
foregoing, not the fact but the justi-
fication of the expressions αἰνὰ τε-
κοῦσα, κακῇ αἴσῃ. — κακῇ αἴσῃ: to an
evil lot, as E 209; cf. ἄνδρα θνητὸν ἰόντα,
πάλαι πεπρωμένον αἴσῃ Π 441, ἱὴ ἄρα
γινόμεσθ' αἴσῃ X 477.

419. τοῦτο ἔπος: vs. 407 ff. — τοί:
dat. of interest, cf. τοί vs. 425 f. —
ἐρέουσα: fut. partic., expressing pur-
pose. — For the two hiatus in this
verse, see §§ 9 f, 14.

420. Ὀλυμπον ἀγάννιφον: see on
vs. 44, 195, 497.

421. σὺ μὲν: correlative with v.
426; the interposed explanation
makes it natural to change the form
of the apod. from ἐγὼ δέ. — νῦν: i.e.
until her visit to Zeus. — παρήμενος:

μήνι' Ἀχαιοῖσιν, πολέμον δ' ἀποπαύεο πάμπαν·
 Ζεὺς γὰρ ἐς Ὀκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
 χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἔποντο·

425 δωδεκάτῃ δέ τοι αὖτις ἐλεύσεται Οὐλυμπόνδε,
 καὶ τότ' ἔπειτά τοι εἰμι Διὸς ποτὶ χαλκοβατὲς δῶ,
 καί μιν γουνάσομαι, καί μιν πείσεσθαι οἶω."

ὣς ἄρα φωνήσας ἀπεβήσето, τὸν δ' ἔλιπ' αὐτοῦ
 χῳόμενον κατὰ θυμὸν ἐυζώνοιο γυναικός,

430 τὴν ῥα βίῃ ἀέκοντος ἀπήρων. αὐτὰρ Ὀδυσσεὺς

as v. 488; inactivity is implied, cf. B 688, 694. — Thetis does not encourage his son to carry out his threat of v. 169, to return to Phthia.

422. *μήνι*: pres. impv., continue to rage, see on v. 210. See on *μήνιν* v. 1.

423. *Ζεὺς γὰρ κτλ.*: gives the reason for the preceding direction, esp. for *vñ*, showing why his request cannot be granted at once. — ἐς Ὀκεανόν: cf. eis Ἀγαμέμνονα H 312; to the abode of Oceanus, near which was the home of the Aethiopians. There were Aethiopians in the southeast and southwest of the Homeric world, *ἔσχατοι ἀνδρῶν*, a 22 ff. They are represented as a godfearing people, enjoying the personal intercourse of the divinities, Ψ 205 ff., ε 282; cf. the presence of the gods at the sacrifices of the Phaeacians, η 201 ff. — *μετά*: as v. 222. — *Αἰθιοπῆας*: for the form, see § 19 e.

424. *χθιζός*: pred. adj. instead of adv., as vs. 472, 497, B 2, Γ 7; see § 38 a. — *κατὰ δαῖτα*: cf. κατὰ πρῆξιν γ 72 for trade, *πλαζόμενοι κατὰ ληίδα γ 106* wandering for plunder. — ἅμα πάντες: cf. v. 496. — *ἔποντο*: apparent contradiction of vs. 195, 221 f., where Athena and Hera are thought of as on Olympus.

425. *δωδεκάτῃ*: cf. v. 54; reckoned

from the day on which Thetis is speaking. For this use of 12 as a round number, cf. φ 46, η 31, 667.

426. *χαλκοβατῆς*: with bronze threshold, an epith. applied four times to the home of Zeus, once to that of Hephaestus, and once to the palace of Alcinoüs. The threshold of wood was prob. covered with a plate of bronze. The floor of the hall of Zeus was covered with gold, Δ 2; cf. 'and the floor of the house he overlaid with gold, within and without,' 1 Kings vi. 30, of Solomon's temple.

427. *καί μιν, καί μιν*: for the animated repetition, cf. καί μιν βάλλον ἔμον . . . καί μιν ἐγὼ γ' ἐφάμην Ἀιδωνῆι προΐδ-ψειν E 188, 190. — *γουνάσομαι*: cf. λαβὲ γούνων v. 407.

428 = B 35. — *ἀπεβήσето*: only in this place in the verse, before the bucolic diaeresis (§ 40 h); elsewhere, *ἀπέβη*, see § 32 b. — *τὸν δέ κτλ.*: also B 35. — *αὐτοῦ*: intensive when adv. (not very freq.) in Homer, as well as when a strict pronoun.

429. *γυναικός*: gen. of cause, with *χῳόμενον*, see on v. 65.

430. *βίῃ κτλ.*: by force, against his will, as δ 646; cf. με βίῃ ἀέκοντα καθέξει O 186. — *ἀέκοντος*: sc. *ἔθεν*, gen. of separation.

Vs. 430-487. Chryseis is conducted

ἐς Χρύσην ἵκανεν ἄγων ἱερὴν ἑκατόμβην.
οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐγγὺς ἵκοντο,
ἰστία μὲν στείλαντο, θέσαν δ' ἐν νηὶ μελαίῃ,
ἰστὸν δ' ἰστοδόκῃ πέλασαν προτόνοισιν ὑφέντες

435 καρπαλίμως, τὴν δ' εἰς ὄρμον προέρεσαν ἑρετμοῖς.

ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν.

ἐκ δὲ καὶ αὐτοὶ βαῖων ἐπὶ ῥηγμῶνι θαλάσσης,

ἐκ δ' ἑκατόμβην βῆσαν ἐκηβόλῳ Ἀπόλλωνι.

ἐκ δὲ Χρυσῆς νηὸς βῆ ποντοπόροιο.

440 τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεὺς

to her home. The scene in Chrysa naturally intervenes between the promise of Thetis and its fulfilment, and thus seems to fill up in part the 12 days' delay; see on Γ 121.

430. αὐτὰρ Ὀδυσσεὺς κτλ.: cf. vs. 311 ff. For the beginning of the narrative, see on αὐτὰρ Ἀχιλλεύς v. 348.

431. ἵκανεν ἄγων: cf. ἔρχομαι ἔχων v. 168, ἦκε Τισσαφέρνης ἔχων τὴν ἱαντοῦ δύναμιν Xen. An. ii. 4. 8. ἄγων with is used because the hecatomb was composed of live animals.

432. cf. π 324, κ 125.

433. ἰστία στείλαντο: they took in their sails; the mid. takes the place of a possessive pron., cf. ἄντα παρειῶν σχομένη α 334 holding before her cheeks; but the act. also is used, γ 11, ἰστία τε στέλλοντες π 353. Cf. v. 480.

434. προτόνοισιν: forestays, the ropes leading from the prow to the top of the mast; ἐπίτρονοι, backstays, were stretched from the stern (μ 423); both together served to hold the mast in place. — ὑφέντες: lowering.

435-437 = ο 497-499. — προέρεσαν: cf. i 73, σπουδῇ δ' ἐς λιμένα προέρεσσαμεν ν 279. When near their

haven, they reefed their sails and rowed the boat to land.

436. ἐκ δέ: for the anaphora, cf. vs. 339 f., B 671 ff., K 228 ff., M 417 ff., Ψ 315 ff. — εὐνὰς: large stones which served as anchors. These were cast from the prow, while the πρυμνήσια (v. 476) held the stern. When the boat was to remain long, it was drawn up on land.

437 = ι 150, 547, μ 6, ο 499. — βαλόν: for the descriptive impf., see on v. 25. — ἐπὶ: for the length of the ultima, see § 41 j, l.

438. βῆσαν: 1st aor., trans.; cf. vs. 144, 310, ἔστησαν v. 448.

439. The rhythm has been thought to imitate the maiden's measured steps, § 2 b. — ἐκ: adv. as above, but more exactly defined by νηός. — δέ: for the short vowel lengthened before two consonants, see § 41 h γ. — ποντοπόροιο: cf. Γ 283, ὠκυπόροισιν v. 421.

440. ἐπὶ βωμόν: the god is thus made a witness of the return; thus in a Boeotian inscription a man emancipates his slave ἐναντίον Ἀσκληπίου. The priest dwelt in the sacred enclosure (τέμενος, ἄλσος) of the god, cf. ι 200.

πατρί φίλῳ ἐν χερσὶ τίθει, καί μιν προσέειπεν ·
 “ὦ Χρῦση, πρό μ' ἔπεμψεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 παῖδά τε σοὶ ἀγέμεν, Φοῖβῳ θ' ἱερὴν ἐκατόμβην
 ῥέξαι ὑπὲρ Δαναῶν, ὅφρ' ἱλασόμεσθα ἄνακτα,
 445 ὃς νῦν Ἀργείοισι πολύστονα κήδε' ἐφήκην.”

ὥς εἰπὼν ἐν χερσὶ τίθει, ὃ δὲ δέξατο χαίρων
 παῖδα φίλῳ. τοὶ δ' ὦκα θεῷ ἱερὴν ἐκατόμβην
 ἐξείης ἔστησαν ἐϋδμητον περὶ βωμόν,
 χερνύψαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.

450 τοῖσι δὲ Χρύσης μεγάλ' εὐχέτο χεῖρας ἀνασχών ·
 “κλυθὶ μευ, ἀργυρότοξ', ὃς Χρῦσῃ ἀμφιβέβηκας
 Κίλλαν τε ζαθέην, Τενέδοιό τε Ἴφι ἡνάσσεις ·
 ἡμὲν δὴ ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,

441. ἐν χερσὶ τίθει: placed in the arms. For χεῖρ as arm, cf. Z 81, 482, ῥύξει (pierced) δέ μιν κατὰ χεῖρα μέσην, ἀγκῶνος ἑνερθεν (below the elbow) A 252, (I have) φίλων ἐν χερσὶν α 238. — τίθει: see on ἀφίει v. 25.

442. πρὸ ἔπεμψεν: cf. πρὸ ἦκε v. 195.

443. For the chiasmus, see § 20. — ἀγέμεν: for the inf., cf. ἔγειν v. 338. — ἐκατόμβην ῥέξαι: cf. ἱερὰ ῥέξας v. 147.

444. ὑπὲρ Δαναῶν: in behalf of the Danaῖ; this figurative use of ὑπέρ, freq. in later Greek, hardly appears elsewhere in Homer.

446 = v 624, 797, cf. o 130. — Homer does not mention Chryseis after this.

448. ἐξείης: in order, since ἐκατόμβη is collective. — ἔστησαν: 1st aor., trans., cf. βῆσαν v. 438, ἀναστήσειεν v. 191.

449. χερνύψαντο: they could not pray to the gods with unwashed hands, cf. Γ 270, χερσὶ δ' ἀνίπτουσιν Διὶ λείβειν αἶθρα οἶνον | ἄζομαι (dread) Z 266. — οὐλοχύτας: unground bar-

ley corns (σθαλὴ κριθαί) which, roasted and mixed with salt, were scattered between the horns of the victim (προβάλλοντο v. 458) as an initiatory sacrifice, whence they were proleptically called οὐλόχυνται poured out barley corns. — ἀνέλοντο: took up, from the basket standing on the ground.

450. Cf. Γ 275. — τοῖσιν: for them, as vs. 68, 247. — μεγάλα: loudly, cf. πολλὰ v. 35. — χεῖρας ἀνασχών: the palms were extended towards the gods, the usual attitude in prayer, as is shown by works of art; cf. v. 361, Γ 318. So also among the Hebrews; cf. ‘And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed,’ Exodus xvii. 11.

451 f. = 37 f. With the same formula with which he began his prayer for vengeance, he now prays that the punishment may be averted.

453-455 = Π 236-238, in a prayer of Achilles. — ἡμὲν, ἡδὲ: paratactic

τίμησας μὲν ἐμέ, μέγα δ' ἦψαο λαὸν Ἀχαιῶν.
 455 ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηρον ἐέδωρ.
 ἦδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμνον."

ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
 αὐτὰρ ἐπεὶ ῥ' εὗξαντο καὶ οὐλοχύτας προβάλοιντο,
 αἰέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
 460 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυνσαν
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 καίε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον
 λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.
 αὐτὰρ ἐπεὶ κατὰ μῆρα κἀή καὶ σπλάγχχνα πάσαντο,

const., where the Eng. idiom uses "as . . . so"; see § 3 q. — *οὐλοχύτας*: once already, correl. with *ἔτι* v. 455 once more.

454. Explanatory appos. asyndeton. — *τίμησας* κτλ.: i.e. by sending the pestilence which avenged the slight offered to the priest.

455. *καὶ νῦν*: contrasted with *πρότερον* above. — *τόδε* κτλ.: as v. 41.

456. *ἦδη νῦν*: now at once. — *Δαναοῖσιν* κτλ.: cf. v. 97.

457 = v. 43.

458 = B 421, γ 447. — In the sacrifice described γ 440 ff., the victim's forelock is cut off and thrown into the fire, before the barley corns are scattered. — *αὐτὰρ ἐπεὶ*: repeated in this narrative vs. 464, 467, 469, 484.

459 = B 422. — *αἰέρυσαν*: they drew up (back) the head of the victim, in order to tighten the muscles of the neck. For the form, see § 11 e. — *ἔσφαξαν*: i.e. opened the large artery of the neck, to let the blood, cf. γ 292.

460 f. = B 423 f., μ 360 f. — *μηρούς ἐξέταμον*: instead of the more definite *ἐκ μηρία τάμον* γ 456, see on v. 40. — *κνίσῃ*: two layers of fat were placed

over the thigh pieces; and upon the fat, bits of raw meat from all parts of the body (*πάντων μελέων* ξ 428), symbolizing a sacrifice of the whole animal. These were burned, and thus the gods, according to the Homeric belief, took part in the sacrificial feast. Cf. v. 317.

461-465 = γ 458-462. — *δίπτυχα*: sc. *κνίσῃν*, equiv. to *δίπλακι δημό* γ 243.

462. *καίε*: sc. the *μηρία* with the fat and bits of flesh. — *σχίζῃς*: cf. B 425.

463. *νέοι*: the companions of Odysseus, in contrast with *ὁ γέρων*, the old priest; cf. B 789. In the corresponding passage of the Odyssey, the *νέοι* are the sons of Nestor. — *παρ' αὐτόν*: by the priest himself, who is thus marked as the principal, directing person at the sacrifice. — *πεμπώβολα*: these bronze forks prob. had bent tines, like some antique Etruscan bronzes that have been found, not unlike a hand with fingers bent in readiness to grasp some object.

464 f. = B 427 f., μ 364 f.

464 = ξ 430. — *κατὰ κἀή*: these pieces were intended for the gods and therefore were entirely (*κατὰ*) con-

- 465 μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
 ὦπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 470 κούροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο,
 νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν,
 οἱ δὲ πανημέριοι μολπῇ θεὸν ἰλάσκοντο,
 καλὸν αἰδίδοντες παιήονα, κούροι Ἀχαιῶν,

sumed by the fire, cf. δ δ' ἐν πυρὶ βέλλε
 θυηλάς I 220. — πᾶσαντο: in order to
 have a share in the sacrifice. This
 was no part of, but only an introduc-
 tion to, the meal which followed, cf.
 γ 40 ff.

465. μίστυλλον κτλ.: cf. pars in
 frusta secant, verubusque
 trementia figunt Verg. *Aen.* i.
 212.

466 = B 429, H 318, O 624, ξ 431,
 cf. τ 423. — περιφραδέως: i.e. to keep
 it from burning. — ἐρύσαντο: drew
 it off from the spits, after it was
 roasted.

467 = B 430, H 319.

468 = v. 602, H 320, Ψ 56, τ 425. —
 ἴσησ: equal, of which each has a fair
 share; the feast was common to all,
 but the leaders had the better por-
 tions, H 321, Θ 161 f.

469 = B 432, H 323, I 92, 222, Ψ 57,
 O 628, and 11 times in the *Odyssey*.
 — A set verse to mark the end of a
 feast, see § 1 w. Vergil imitates in
 postquam exemta fames et
 amor compressus edendi *Aen.*
 viii. 184. — ἐξ ἔρον ἔντο: cf. ἀνείσαν
 ἡθορῇν (sc. δαιτὸς) Eur. *Ion* 1170. —
 ἔρον: for the form, see §§ 4 i, 18 e. —
 The previous pouring out of the wine
 is not mentioned, as might be ex-
 pected.

470 = I 176, α 148, γ 339, φ 271. —
 κούροι μὲν κτλ.: for a solemn libation
 of the whole company, since only
 Chryses poured a libation before, v.
 462. Cf. 1222–224. — ἐπεστέψαντο: cf.
 κρητῆρας ἐπιστεφίας οἶνοιο Θ 232. —
 This verse seems to have been mis-
 understood by Vergil (or did he think
 to improve the description?), cf. cra-
 teras magnos statuunt et
 vina coronant *Aen.* i. 724, mag-
 num cratera corona | induit,
 implevitque mero *Aen.* iii. 525 f.

471 = I 176, γ 340, φ 272, cf.
 η 183. — νώμησαν: (sc. πότον), fre-
 quentative of νέμω. The οἶνοχος
 dipped (ἀφόσσων v. 598) the wine
 from the large bowl (κρητῆρ) into a
 pitcher (πρόχοος σ 397). The κούροι
 proceeded from left to right (ἐνθέξια
 v. 597) through the company, dis-
 tributing to the guests (πᾶσιν to all),
 i.e. filling their cups for the libation
 and the banquet. — ἐπαρξάμενοι: thus
 beginning the religious ceremony,
 equiv. to ἀρξάμενοι ἐπιμένοντες. Const.
 with δεπάεσσιν.

472. πανημέριοι: through the whole
 day which remained, uninterruptedly
 till sunset. For the pred. adj. used
 where the Eng. idiom uses an adv.,
 see on v. 424. — μολπῇ: song.

473. καλόν: cognate acc. with αἰεί-

- μέλποντες ἐκάεργον · ὁ δὲ φρένα τέρπει' ἀκούων.
 475 ἤμος δ' ἥελιος κατέδυσσεν καὶ ἐπὶ κνέφας ἦλθεν,
 δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.
 ἤμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν.
 τοῖσιν δ' ἵκμενον οὖρον ἱεὶ ἐκάεργος Ἀπόλλων.
 480 οἱ δ' ἰσθὺν στήσαντ', ἀνά θ' ἰστίᾳ λευκὰ πέτασσαν ·
 ἐν δ' ἄνεμος πρῆσεν μέσον ἰστίον, ἀμφὶ δὲ κύμα
 στείρῃ πορφύρεον μεγάλ' ἵαχε νηὸς ἰούσης ·
 ἣ δ' ἔθεεν κατὰ κύμα διαπρήσσουσα κέλευθον.

δειν, instead of καλῶς, cf. vs. 35, 78. —
 παιήονα: Att. παιᾶνα, here a song of
 praise to Apollo as their preserver;
 in X 391, it is a psalm of victory. —
 The verse explains μολπῇ above.

474. μέλποντες κτλ.: cf. the frag.
 of an old hymn, μέλπετε, ὦ παῖδες,
 'Εκάεργον καὶ Ἑκάεργον in Clemens
 Alex. Strom. v. 8; 'Hymning th'
 eternal Father' Milton *Pur. Lost* vi.
 96, 'singing their great Creator' *Ib.*
 iv. 684. — For the quantity of the
 ultima of μέλποντες, see §§ 14 a, 41 m.
 — φρένα: see on κῆρ v. 44. — τέρπει'
 ἀκούων: delighted in hearing. The
 god hears the song (as he had heard
 the prayer), although he was far away
 among the Ethiopians, for δύνασαι
 δὲ σὺ (Apollo) πάντοσ' ἀκοῦειν Π 515.

475 = ι 168, 558, κ 185, 478, μ 31,
 τ 426. — ἐπὶ ἦλθεν: came on, cf. μέλας
 ἐπὶ ἑσπερος ἦλθεν α 423.

476 = μ 32. — παρὰ πρυμνήσια:
 along by the stern hawseers (on v. 436),
 i.e. on the seashore; cf. ἔνθα κε λεζαί-
 μην (lay myself) κοίλῃ παρὰ νηὶ μελαίνῃ
 γ 365, ι 169. Their boat was not
 drawn up on land.

477 = β 1, γ 404, δ 306, 431, ι 152,
 170, 560, κ 187, μ 8. — ῥοδοδάκτυλος:
 a notable epithet; the ancients had

observed the diverging rays of rosy
 light before sunrise. Cf. Ἥως κροκό-
 πεπλος (saffron-robed) Θ 1, Τ 1, Ψ 227,
 Ω 695.

478. καὶ τότε: τῆμος is expected
 after ἤμος, but the rel. is not always
 followed by the corresponding dem.
 For καὶ in the apod., see § 3 o. — ἀ-
 νάγοντο: put out upon the high sea, cf.
 κατάγοντο γ 10 came to land.

479. ἵκμενον οὖρον κτλ.: Aeolus
 was master of the winds (κ 21), but
 each god could send a favorable
 breeze; Apollo, here (because of the
 sacrifice that had been offered to
 him); Athene, β 420, ο 292; Calypso,
 ε 268; Circe, λ 7; cf. πέμψει δέ τοι
 οὖρον ὀπισθεν | ἀθανάτων δὲ τίς σε φυ-
 λάσσει τε βύεται τε ο 34 f.

480. στήσαντο: mid. as ι 77, μ 402;
 see on v. 433. — ἰστίᾳ: strictly an
 adj. which has become a subst., what
 pertains to the ἰστός. The Homeric
 boat seems to have had but one sail.

481-483 = β 427-429. — ἀμφί: adv.

482. πορφύρεον: foaming. — μεγάλη:
 const. with ἵαχε. — νηός: in the tran-
 sitional stage from limiting gen. with
 στείρῃ to the gen. abs.; see § 3 f.

483. διαπρήσσουσα: also with gen.,
 cf. B 785.

αὐτὰρ ἐπεὶ ῥ' ἴκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,
 485 νῆα μὲν οἱ γε μέλαιναν ἐπ' ἡπείροιο ἔρυσσαν
 ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν,
 αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.
 αὐτὰρ ὁ μήνι νηυσὶ παρήμενος ὠκυπόροισιν,
 διογενὴς Πηληϊὸς υἱός, πόδας ὠκὺς Ἀχιλλεύς.
 490 οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν
 οὔτε ποτ' ἐς πόλεμον, ἀλλὰ φθινύθεσκε φίλον κῆρ
 αἰθι μένων, ποθέεσκε δ' αὐτὴν τε πτόλεμόν τε.
 ἀλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτῃ γένητ' ἥως,

484. *ῥά*: refers to the preceding verse. — *κατὰ στρατόν*: *opposite (off) the camp*, i.e. to the landing-place. — The verse closes as v. 478.

485 = τ 325, cf. θ 51. — *νῆα μὲν*: correl. with *αὐτοὶ δέ*. — *ἐπ' ἡπείροιο*: *up on land*; cf. *ἐρύσατε ἡπειρόνδε* κ 403.

486. *ὑψοῦ κτλ.*: i.e. so as to rest high on the sands, where it was before, cf. v. 308. — *ὑπὸ δέ*: *adv., beneath*, i.e. under the ship. — *ἔρματα*: as B 154, props (sometimes stones, π 410), which were put along the keel on either side to hold the boat steady.

Vs. 488-530. *Zeus grants to Thetis the fulfilment of her desire.*

488. *αὐτὰρ δέ μήνι*: as his mother had directed, vs. 421 f.; cf. vs. 428 f. — Achilles withdraws from the action for the present. In the Ninth Book, an embassy is sent to him, begging him to give up his wrath and take part in the war (I 119 ff.). In the Eleventh Book, he is roused from his apathy on seeing the rout of the Achaeans (A 599 ff.). In the Sixteenth Book, when Hector reaches the Greek ships and throws fire into one of them, Achilles sends Patroclus and the Myrmidons into the conflict (π 1 ff.). He receives the news of the

death of Patroclus in the Eighteenth Book (π 1 ff.), and is reconciled to Agamemnon in the Nineteenth Book and arms himself for battle (τ 40 ff., 364 ff.). He takes part in the fourth (and last) great battle of the *Iliad*, on the 27th day of the action of the *Iliad*.

489. *ὠκός*: for the short penult, where *ι* has been virtually lost between two vowels, cf. B 566; see §§ 5 g, 41 o e. — *πόδας ὠκὺς κτλ.*: as vs. 58, 84, 148, 215, etc. Cf. *ποδάρκης δῖος Ἀχιλλεύς* v. 121. See § 4 c.

490. For the *asyndeton*, cf. vs. 117, 255, 288, 363. — *πωλέσκετο*: for the iterative formation, see § 36. — *κυδιάνειραν*: elsewhere *epith. of μάχην*. Cf. *ἀγορέων, ἴνα τ' ἄνδρες ἀριπρεπείες τελέουσιν* I 441.

491. *πόλεμον*: for the long ultima, see on v. 226. — *φίλον*: see on B 261, Γ 138. — *κῆρ*: *obj. of φθινύθεσκε*.

492. *αἰθι*: *right there, in the same place*, i.e. in his tent. — *ποθέεσκε δέ*: the partic. *ποθέων* might have been used in the same sense. — *αὐτὴν*: *battle cry*; always a trisyllable, and thus never to be confounded with *αὐτήν herself*.

493 = Ω 31. — *ἐκ τοῖο*: the hearer

καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἔοντες
 495 πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθει' ἐφετμέων
 παιδὸς ἐοῦ, ἀλλ' ἥ γ' ἀνεδύσето κύμα θαλάσσης,
 ἡερίῃ δ' ἀνέβη μέγαν οὐρανὸν Οὐλύμπόν τε.
 εὖρεν δ' εὐρύσπα Κρονίδην ἄτερ ἡμενον ἄλλων
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμπιοι,
 500 καὶ ῥα παροῖθ' αὐτοῖο καθέζετο, καὶ λάβε γούνων
 σκαίῃ· δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερῶνος ἐλοῦσα
 λισσομένη προσέειπε Δία Κρονίωνα ἄνακτα·
 “Ζεῦ πάτερ, εἴ ποτε δὴ σε μετ' ἀθανάτοισιν ὄνησα
 ἣ ἔπει ἣ ἔργω, τόδε μοι κρήνην ἐέλδωρ·
 505 τίμησόν μοι νύον, ὃς ὠκυμωράτος ἄλλων

easily recalled the words of Thetis (which form the starting point of the *μήνις*), vs. 421 f., and the definite statement of time v. 425, and referred *ἐκ τοῦτο* to that interview between mother and son. Cf. the similar indefiniteness in the use of the same expression Ω 31, where it does not refer to the day last mentioned, but to the well-remembered day of Hector's death. — *ἡέρις*: day, as Φ 80, Ω 413.

495. *ἦρχε*: led the way, as the highest in rank. Cf. Γ 420.

496. *ἥ γε*: resumes the subj.; see on v. 97. — *ἀνεδύσето κύμα*: i.e. as she sprang up she left the wave, cf. *κατέβαιν' ὑπερῶια σ 206 she descended leaving the upper room, ἀνδύεται πόλεμον κακόν N 225 shrinks back leaving the war.* Cf. v. 359.

497. *ἡερίῃ*: as v. 557, Γ 7, ι 52; with emphasis in this position in the verse; “while it was yet early morning.” — *οὐρανὸν Οὐλύμπόν τε*: as Ω 394; see on vs. 44, 195.

498. *εὐρύσπα*: far sounding, far thundering; for the form, perhaps a stereotyped nom., see § 16 b.

499 = Ε 754, Θ 3. — *ἀκροτάτῃ κορυφῇ*: from which he looks out upon the world again, after his long absence. Cf. *summo sedet altus Olympo Verg. Aen. xi. 726.* — *πολυδειράδος*: (from *δειρά* neck). Epiths. appropriate to men are often applied to natural objects. Cf. *καρήνων v. 44*, ‘foothills,’ ‘shoulder of the mountain,’ ‘arm of the sea,’ ‘mouth of the river.’

500. *παροῖθε καθέζετο*: cf. Γ 162. — *γούνων*: see on v. 407.

501. *σκαίῃ, δεξιτερῇ*: for the adjs. used as substs., see on v. 54. — *ὑπ' ἀνθερῶνος*: under the chin, as Γ 372.

502. *Δία Κρονίωνα*: closely connected, cf. Β 375.

503. *Ζεῦ πάτερ*: this address, put into the mouths of gods and men, marks his patriarchal, royal dignity; cf. vs. 534, 544, *hominum sator atque deorum Verg. Aen. xi. 725*, *divum pater atque hominum rex ib. i. 65.* — *εἴ ποτε*: cf. v. 394.

505. *τίμησεν*: by its position is strongly contrasted with *ἡτίμησεν v. 507*, cf. vs. 353, 356. — *ὠκυμωράτος*:

ἔπλετ' · ἀτάρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων
 ἡτίμησεν · ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
 ἀλλὰ σύ πέρ μιν τίσον, Ὀλύμπιε μητίετα Ζεῦ,
 τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὅφρ' ἂν Ἀχαιοὶ
 510 υἱὸν ἐμὸν τίσωσιν, ὀφέλλωσιν τέ ἐ τιμῇ."

ὥς φάτο · τὴν δ' οὐ τι προσέφη νεφεληγερέτα Ζεὺς,
 ἀλλ' ἀκέων δὴν ἦστο. Θέτις δ' ὥς ἤψατο γούνων,
 ὥς ἔχετ' ἐμπεφυυῖα, καὶ εἶρετο δεύτερον αὐτῆς ·

into this is condensed the thought of vs. 415 ff. — ἄλλων: of all, lit. in comparison with the rest; ablatival gen., as with the comp. (where it marks the starting point of the comparison). This constr. with ἄλλων is specifically Homeric; cf. B 874, Z 295, ἄριστοι τῶν ἄλλων M 104, πανόστατος ἄλλων Ψ 532, διζυρότατος ἄλλων ε 105, κάλλιστον ἐπταπύλον φανέν ὅθιβε τῶν προτέρων φῶς Soph. Ant. 100, [τὸν πόλεμον] ἐλπίσας μέγαν τε ἕσσεσθαι καὶ ἀξιολογώτατον τῶν προγεγενημένων Thuc. i. 1, hi ceterorum Britannorum fugacissimi Tac. Agric. 34, solusque omnium ante se principum [Vespasianus] in melius mutatus est Tac. Hist. i. 50, 'Adam the goodliest man of men since born | His sons, the fairest of her daughters, Eve.' Milton Par. Lost iv. 323 f. — Cf. this const. with μετὰ πάντων ἀτιμωτάτη v. 516.

506. ἔπλετο: see on v. 418. — ἀτάρ κτλ.: transition from the rel. to the dem. const., see on v. 79.

507 = v. 356.

508. σύ περ: in contrast with Agamemnon; cf. the force of πέρ in v. 353. — Ὀλύμπιε κτλ.: as she renews her request, she renews impressively her appeal to the might and wisdom of Zeus.

509. ἐπὶ τίθει: put upon, grant to; cf. B 39, οἷον ἐπὶ Ζεὺς ὅηκε κακὸν μέρος Z 367.

510. ὀφέλλωσιν κτλ.: only here const. with a person, cf. οἶκον ὀφέλλειν ο 21, οἶκος ὀφέλλετο ξ 233. — Thetis as a suppliant presents her request in general terms, while Achilles had spoken more definitely, vs. 400–412. Cf. ἔκτορι γάρ οἱ (Zeus) θυμὸς ἐβόλετο κύδος ὀρέξαι | Πριαμίδῃ, ἵνα νηυσὶ κορωνίσιν θεσπιδάεας πῦρ | ἐμβάλοι ἀκμαῖον, Θέτιδος δ' ἐξαίσιον ἀρῆν | πᾶσαν ἐπικρήνει O 596 ff.

511. τὴν δὲ κτλ.: the reason of this appears from vs. 518 ff.

513. ὥς: dem. corresponding to the rel. ὥς above, cf. Z 204, T 10, T 424. — ἐμπεφυυῖα: lit. grown into, closely clinging to, cf. πάντα κύσεν περιφύς π 21 kissed him, throwing his arms about him, and the formula ἐν τ' ἔρα οἱ φῶ χειρὶ Z 253; construed with ἔχετο, as τῷ προσφύς ἐχόμεν ὥς νυκτερὶς μ 433 clinging to this I held on like a bat. Cf. et genua amplexus, genibusque volutans | haerebat Verg. Aen. iii. 607 f. For the form of ἐμπεφυυῖα, see § 31 a. — εἶρετο: asked, as she demanded a 'yes' or 'no.' — δεύτερον αὐτῆς: again, a second time, as γ 161; cf. πάλιν αὐτῆς B 276, ἐμμένεις αἰεὶ K 364.

“νημερτὲς μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,
 515 ἢ ἀπόειπ', ἐπεὶ οὐ τοι ἐπὶ δέος, ὄφρ' ἐν εἰδῶ,
 ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτῃ θεὸς εἴμι.”
 τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·
 “ἦ δὴ λοίγια ἔργ', ὅτε μ' ἐχθοδοπῆσαι ἐφήσεις
 Ἥρῃ, ὅτ' ἂν μ' ἐρέθῃσιν ὀνειδείους ἐπέεσσιν.
 520 ἦ δὲ καὶ αὐτῶς μ' αἰεὶ ἐν ἀθανάτοισι θεοῖσιν
 νεικεῖ, καὶ τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν.
 ἀλλὰ σὺ μὲν νῦν αὖτις ἀπόστιχε, μή τι νοήσῃ
 Ἥρῃ· ἐμοὶ δέ κε ταῦτα μελήσεται, ὄφρα τελέσσω.
 εἰ δ' ἄγε τοι κεφαλῇ κατανέυσομαι, ὄφρα πεποιθήσῃ·
 525 τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον

514. νημερτὲς: adv. — ὑπόσχεο καὶ κατάνευσον: set expression, only at the end of the verse, cf. B 112, *ὀπίστην καὶ κατένευσα* Δ 267, *ὀπέσχετο καὶ κατένευσεν* α 335. *κατανέω* is the contrary of *ἀνανέω* *nod up* (Z 311). Thus even now in Greece, negation is indicated by an upward motion of the head, and affirmation by a downward nod (with an inclination toward the left).

515. ἀπόειπαι: *speak out plainly*, as α 373; *refuse* is implied in the context. — ἐπὶ: i.e. *ἔπειτα*, § 37 c. — “Thou hast nothing to fear.” — ὄφρ' ἐν εἰδῶ: cf. v 185.

517 = Δ 30, H 454. — The first hemistich as Θ 208, O 184, Σ 97; cf. Π 48, P 18, T 419, X 14, Σ 30, 332, ο 325. The second hemistich is found 23 times in Homer. — ὀχθήσας: inceptive, see on v. 92; but not so violent as “falling into a passion,” or “bursting into a rage.”

518. λο γ ἔργα: sc. *ἔσται*, as v. 573; *there will be dreadful trouble*. — ὅτε: *when*, not *if*, since Zeus sees the inevitable consequence and al-

ready has the situation before his mind's eye.

519. Ἥρῃ: emphatic, since Hera desires the most speedy destruction of Troy (Δ 31 ff.).

520. καὶ αὐτῶς: *even as it is*, without special occasion; see § 24 h. — αἰεὶ: exaggerated, cf. vs. 541, 561.

521. καὶ τέ μέ φησι: *and says too that I*; καὶ marks the agreement of this specification with the preceding general remark, cf. Γ 235. — μάχῃ: in battle, as Δ 400, E 701, A 736.

522. νοήσῃ: sc. that Thetis had been with him.

523. Ἥρῃ: emphatic as v. 519; here so placed in contrast with ἐμοί. — ἐμοὶ μελήσεται: *shall be my care*. For the subjv. with *κέ*, cf. v. 139; see § 3 b. The mid. of this tense is found only here in Homer; elsewhere *μελήσει* (fut.). — ὄφρα: cf. v. 82.

524. εἰ δ' ἄγε: see on v. 302. — κατανέυσομαι: *shall nod with my head*; only here in the mid., see on v. 433.

525. τοῦτο κτλ.: this answers νημερτὲς κτλ. v. 514.

τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον οὐδ' ἀπατηλὸν
οὐδ' ἀτελεύτητον, ὅτι κεν κεφαλῇ κατανεύσω.”

ἦ καὶ κυανέησιν ἐπ' ὀφρύσι νεύσε Κρονίων·
ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος
530 κρατὸς ἀπ' ἀθανάτοιο, μέγαν δ' ἐλέλιξεν Ὀλύμπου.

τῷ γ' ὥς βουλευσάντε διέτμαγεν· ἡ μὲν ἔπειτα
εἰς ἄλα ἄλτο βαθεῖαν ἀπ' αἰγλήεντος Ὀλύμπου,
Ζεὺς δὲ ἐὼν πρὸς δῶμα. θεοὶ δ' ἅμα πάντες ἀνέστησαν
ἐξ ἐδέων, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη

526. *τέκμωρ*: *surety, pledge*. — *ἐμὸν*:
neut. adj. as subst. (see on v. 539),
lit. *anything from me*, i.e. a promise or
purpose; explained by *ὅτι κεν*. —
παλινάγρετον: *revocable*, from *ἀγρεύω*
Aeol. for *αἰρέω* take.

527. *κατανεύσω*: aor. subjv.

528 = P 209. — *ἦ*: *he spoke*, see on
v. 219. — *ἐπὶ νεύσει*: *nodded thereto*,
annuit, cf. I 620, ἦ δ' ἄρ' ἐπ' ὀφρύσι
νεύσει π 164, τοὶ δ' ἐπὶ γλαφέροισι (i.e.
eyes) *νεύσαν* Pind. *Isth.* viii. 49 f. —
ὀφρύσι: *with his brows*. Zeus was
represented in works of sculpture with
heavy, projecting brows.

529. *ἀμβρόσιαι χαῖται*: cf. *ambrosia*
seque comae Verg. *Aen.* i. 403.
— *ἐπερρώσαντο*: *rolled down at the nod*,
fell down on both sides of his head.
These locks are conceived as long
and flowing; see on B 11.

530. Cf. *adnuit et totum nutu tremefecit Olympum* Verg. *Aen.* ix. 106, x. 116. — Phidias embodied in his colossal chryselephantine statue of Zeus at Olympia, the expression of exalted peace and power which lies in vs. 528-530. Zeus's dread of Hera's reproaches is in marked (and almost ludicrous) contrast to this majestic demeanor.

Vs. 531-611. *Scene on Olympus. Quarrel between Zeus and Hera.*

531 = v 439. — *διέτμαγεν*: *διετμήσαν*, § 26 v.

532. *ἄλα ἄλτο*: for the hiatus, see on v. 383. — *ἄλτο*: 2d aor. without variable vowel, from *ἄλλομαι*, § 36; for the smooth breathing, see § 12 m; for *ā*, see § 5 a.

533. *πρὸς δῶμα*: sc. *ἔβη*, a general word of motion, implied in *ἄλτο*, cf. Γ 327, *ἔρχε δὲ τῷ αὐτῇ οὐδὲν ἦν περ ὁ ἄλλοι θ 107 he led him the same way which the others had gone*; see § 2 t. — The home of Zeus on the summit of Olympus was not far from the peak on which he had been visited by Thetis; cf. Θ 3, τ 5, 22. — *ἀνέστησαν*: *ἀνέστησαν*.

534. *ἐξ ἐδέων*: *from their seats*. Each god had his separate dwelling on Olympus, vs. 607 f., and his special seat in the hall in which they gathered. *ἔδος* is strictly not *seat* (*ἔδρη*) but place where the seat stands. — *σφοῦ κτλ.* proleptic, with *ἀνέστησαν*, *they rose and went to meet their father*. Motion is implied in the connection, as below. — This mark of respect is noted both negatively and affirmatively. — When Hera returns to Olympus, the gods *ἰδόντες* | *πάντες ἀνέβησαν, καὶ δεκανόωντο δέπασσιν* O 85 f. — *οὐδέ κτλ.*: a formula occurring nine times at the close of a verse.

- 535 μέναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες.
ὥς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνον· οὐδέ μιν Ἥρη
ἡγνούησεν ἰδοῦς, ὅτι οἱ συμφράσσαστο βουλὰς
ἄργυρόπεζα Θέτις, θυγάτηρ Ἀλίοιο γέροντος.
αὐτίκα κερτομίοισι Δία Κρονίωνα προσηύδα·
540 "τίς δὴ αὖ τοι, δολομήτα, θεῶν συμφράσσαστο βουλὰς;
αἰεὶ τοι φίλον ἔστίν, ἐμεῦ ἀπονόσφιν ἔοντα,
κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι
πρόφρων τέτληκας εἰπεῦν ἔπος ὅττι νοήσης."
τὴν δ' ἡμέμβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε·
545 "Ἥρη, μὴ δὴ πάντας ἐμοὺς ἐπιέλλεο μύθους
εἰδήσειν· χαλεποὶ τοι ἔσονται ἀλόχῃ περ ἐούσῃ.

535. ἀντίοι: pred. nom. after ἔσταν, cf. B 185.

536. ἐπὶ θρόνον: makes ἔνθα more definite, cf. ἔνθα κε λελαίμην κολήν παρὰ νηὶ γ 386. — οὐδέ κτλ.: i.e. nor did she fail to see. — μιν: proleptic obj., cf. B 409. — The poet has to inform his hearers whether the gods were acquainted with the βουλή of Zeus, and what their feelings were concerning it.

537. ἰδοῦσα: when she saw him, see on v. 138.

538. ἀργυρόπεζα: standing epith. of Thetis. The compound adj. contains a comparison, "with feet white as silver." Cf. 'Thetis' tinsel-slipper'd feet' Milton *Comus* 877. — Ἀλίοιο γέροντος: see on v. 358.

539. αὐτίκα: straightway; without δέ, as v. 386; see § 2 n. — κερτομίοισι: neut. adj. as subst., cf. ἐμόν v. 526, Γ 69, μείλιχοισι Δ 256, δνειδείοισιν X 497, ἐπέεσσι μαλακοῖσιν v. 582; see on v. 54.

540. Cf. δ 462. — τίς δὴ αὖ θεῶν: what one of the gods now, this time. This is uttered in a vexed tone; cf. v. 202.

541. αἰεὶ: contrasted with οὐδέ τί

πῶ, cf. vs. 106 f. — ἔοντα: naturally would agree with τοὶ preceding, but is attracted to the usual case of the subj. of the inf., the poet having the inf. const. already in mind.

542. κρυπτάδια . . . δικαζέμεν: consider and decide upon secret plans; cf. the words of Hera κείνος (Zeus) δὲ τὰ δ φρονέων ἐνὶ θυμῷ | Τρῶες τε καὶ Δαναοῖσι δικάζετω, ὥς ἐπιεικέες Θ 430 f. let him, considering these his own affairs in his mind, decide between the Trojans and the Danae, as is seemly.

543. πρόφρων: see on v. 77. — τέτληκας: hast had the heart.

544. πατὴρ κτλ.: see on v. 503.

545. μὴ δὴ: see on v. 131. — μύθους: i.e. thoughts, plans, as the content of speech; cf. μύθοισιν ἔπεσσι τε σοῖσιν ἀκούων | τέρπεται δ 597 f. I delight in thy thoughts and words.

546. εἰδήσειν: parallel form of εἴσεσθαι, § 34 k. — χαλεποὶ κτλ.: sc. εἰδέναι. The pers. const. is used as v. 589, ῥηϊέτεροι πολέμειν ἦσαν Ἀχαιοὶ x 258 the Achaeans were easier to fight with, χαλεποὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς τ 131. H. 944.

ἀλλ' ὃν μὲν κ' ἐπιεικὲς ἀκουέμεν, οὐ τις ἔπειτα
οὔτε θεῶν πρότερος τόν γ' εἴσεται οὔτ' ἀνθρώπων ·
ὃν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,
550 μῆ τι σὺ ταῦτα ἕκαστα διείρεο μῆδὲ μετάλλα.”
τὸν δ' ἡμέμβετ' ἔπειτα βοῶπις πότνια Ἥρη ·
“ αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες.
καὶ λήν σε πάρος γ' οὔτ' εἶρομαι οὔτε μεταλλῶ,
ἀλλὰ μάλ' εὐκηλος τὰ φράζεις, ἄσος' ἐθέλησθα ·
555 νῦν δ' αἰνῶς δείδουκα κατὰ φρένα, μῆ σε παρείπῃ
ἀργυρόπεζα Θέτις, θυγάτηρ αἰθίου γέροντος ·

547. ὃν: sc. μῦθον. — ἐπιεικὲς: sc. ᾧ, as τὰ τ' ἔλδεται ὅς κ' ἐπιεικὲς (ᾧ) E 481. — ἀκουέμεν: with indef. subj., τινά. — ἔπειτα: then, since the rel. prot. is hypothetical.

550. Zeus, in his excitement, passes at once to apply his principle to the present situation, instead of giving to the apod. a general form corresponding to the prot. — ταῦτα: refers to Hera's question, v. 540. — ἕκαστα: i.e. the details, exaggerated in his anger. — διείρεο κτλ.: for the use of two verbs, cf. v. 553, νῦν δ' ἐθέλω ἔπος ἄλλο μεταλλῆσαι καὶ ἐρέσθαι γ 248; see § 1 s.

551 = Δ 50, Π 439, Σ 300, Τ 309. — βοῶπις: ox-eyed; with deep, dark, majestically quiet eyes. This epith., like λευκώλενος v. 55, is almost peculiar to Hera; it is applied to two mortal women, Γ 144, Η 10, and to one nymph, Σ 40, — all in passages suspected of interpolation.

552 = Δ 25, Θ 462, Ξ 330, Π 440, Σ 361. — ποῖον: pred. Equiv. to ποῖος ὁ μῦθος ἐστίν ὃν εἶπες. This is a mere excl., and expects no answer; cf. ὅλον εἶπεν B 194.

553. πάρος: else, at other times; with the pres. tense; “I have not been wont.” In the same sense the pres. is

used with πάλαι, esp. in tragedy. — οὔτε κτλ.: emphatic repetition; the idea is negated in every form, cf. v. 550.

554. ἄσος' ἐθέλω: for the cond. rel. sent., cf. vs. 218, 230, 543. — ἄσος: for the form, see § 24 s. — ἐθέλω: for the ending, see § 26 a, b.

555 ff. After the rather harsh reply of Zeus, Hera plays one trump card after another, showing that she knew not only the person concerning whom she had asked (v. 540) but also what Thetis had requested, and what Zeus had promised.

555. παρείπῃ: should persuade, i.e. lest it prove true that she has persuaded; anxiety about a fact of the past, for which the aor. ind. is used in δεῖδω μὴ δὴ πάντα θεὰ νημερτέα εἶπεν ε 300, but cf. ἐξελέθων τις ἴδοι μὴ δὴ σχεδὸν ᾧσι κίοντες ω 491.

556 = v. 538. — This is not spoken out of special animosity to Thetis, for whom in fact Hera had special affection; Hera claims Thetis as a sort of foster-child, ἦν ἐγὼ αὐτῇ | θρέψατε καὶ ἀτίτηλα καὶ ἀνδρὶ πόρον παράκου-τιν Ω 59 f. whom I myself bred and cherished and gave as wife etc. According to a myth found in Pindar (*Isth.*

ἡερίῃ γὰρ σοί γε παρέζετο καὶ λάβε γούνων.
τῇ σ' οἶω κατανεῦσαι ἐτήτυμον, ὥς Ἀχιλλῆα
τιμήσεις, ὀλέσεις δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν."

- 560 τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
"δαιμονίη, αἰεὶ μὲν οἶεαι οὐδέ σε λήθω,
πρῆξαι δ' ἔμπης οὐ τι δυνήσεται, ἀλλ' ἀπὸ θυμοῦ
μᾶλλον ἐμοὶ ἔσται· τὸ δέ τοι καὶ ῥίγιον ἔσται.
εἰ δ' οὕτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.
565 ἀλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιπείθεο μῦθον,
μή νύ τοι οὐ χραίσμωσιν ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ
ἴσسون ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφέω."

viii. 30 ff.) and Aeschylus (*Prom.* 906 ff.), both Zeus and Poseidon strove together as rivals for the love of Thetis, but bestowed her upon Peleus on learning from Themis that this goddess of the sea was destined to bear a son mightier than the father.

557. ἡερίῃ: as v. 497. — σοί γε: emphasized in reference to σέ v. 555.

558. Asyndeton, since the following is only a more distinct statement of the preceding, vs. 555 f. — ἐτήτυμον: cf. vs. 514, 526. — ὥς τιμήσεις: that thou wilt honor.

559. τιμήσεις, ὀλέσεις: coincident actions, in chiasmic position; for the chiasmus, see § 20; for the parataxis, see § 3 q, t. Achilles was to be honored by the suffering of the Achaeans, who were to see how necessary he was to their success. — πολέας: πολλούς, see § 20 f. — Ἀχαιῶν: const. with νηυσὶν (not πολέας), as is indicated by the order of words, and by the freq. repetition of the phrase ἐπὶ νῆας Ἀχαιῶν, v. 12, B 8, 17, 168.

561. αἰεὶ κτλ.: always art thou thinking. An echo of the οἶω of v. 558, showing vexation; cf. αἰεὶ v. 107. —

οὐδέ σε λήθω: "thou art always watching me."

562. Cf. β 191. — ἔμπης: in spite of all, nevertheless, like *δμως* which is found in Homer only M 393. — ἀπὸ θυμοῦ: far from my heart, affection, cf. ἀποθόμια ἔρδειν E 261, ἐκ θυμοῦ πείθειν Ψ 595. For this use of ἀπό, cf. B 162, 292, φίλων ἀπο πῆματα πείθει α 49.

563. τὸ . . . ἔσται: as v. 325. — καὶ ῥίγιον: sc. than what now causes her ill humor.

564. εἰ δ' οὕτω κτλ.: the reply to v. 555 f. Sic voleo, sic jubeo. — μᾶλλον: impers., cf. B 116.

565. ἀλλὰ κτλ.: the English idiom, "sit quiet and obey," instead of the more usual Greek idiom κάθησο πειθόμενη, see § 8 t. — ἀκέουσα: see on v. 34.

566. μή: threatening, as v. 28. — οὐ: closely connected with the verb. — χραίσμωσιν: ward off. — ὅσοι . . . Ὀλύμπῳ: as E 877, Θ 451, cf. x 429.

567. ἴσσον ἰόντα: him who comes near, implying injury or attack. The acc. follows χραίσμωσιν on the analogy of χραίσμω τινὶ τι, H 143 f., ὅς ἑρα τοῖς σὺ τις δύναται χραίσμῃσαι δλεθρον A 120, νήπιος, οὐδέ τί οἱ χραίσμῃσαι λυγρὸν ἔλε-

ὥς ἔφατ', ἔδεισεν δὲ βοῶπις πότνια Ἥρη,
καὶ ῥ' ἀκούσα καθήστο, ἐπιγνάμψασα φίλον κῆρ·
570 ὥχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίωνες·
τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,
μητρὶ φίλῃ ἐπὶ ἦρα φέρων, λευκωλένῃ Ἥρῃ·
“ἦ δὴ λοίγια ἔργα τάδ' ἔσσεται, οὐδ' ἔτ' ἀνεκτά,
εἰ δὴ σφὼ ἔνεκα θνητῶν ἐριδαίνετον ὦδε,
575 ἐν δὲ θεοῖσι κολῶν ἐλαύνετον· οὐδέ τι δαιτὸς
ἐσθλῆς ἔσσεται ἦδος, ἐπεὶ τὰ χερεῖονα νικᾷ.
μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,
πατρὶ φίλῃ ἐπὶ ἦρα φέρειν Δίῃ, ὄφρα μὴ αὐτε
νεικείησι πατήρ, σὺν δ' ἡμῖν δαῖτα ταραξῇ.
580 εἰ περ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητῆς

θρον. T 296. — *δτε*... *ἐφείω* [*ἐφῶ*, cf. *ἐρείομεν* v. 62]: this explains *ἄσπον ἰόντα*, cf. *ποτιδέμενον* (*awaiting*) *αἰεὶ* | *λυγρὴν ἀγγελίην*, *δτ'* *ἀποφθιμένοιο πύθεται* T 336 f. — For the thought, cf. vs. 588 ff., O 16 ff., 164 ff. — *χείρας ἐφείω*: cf. *χείρας ἐπόσει* v. 89.

568. Cf. v. 33.

569. *ἐπιγνάμψασα*: cf. B 14. For the hiatus before it, justified by the caesural pause, see § 9 b.

570. Cf. O 101. — *ἀνὰ δῶμα*: cf. *ἀνὰ στρατόν* vs. 10, 53. — *Οὐρανίωνες*: like *ἐπουράνιοι*, *inhabitants of heaven*; see on B 491; § 21 a.

571–600. *Hephaestus reconciles his parents*.

571. *τοῖσιν*: as v. 68. — The amusing figure of Hephaestus as butler is introduced in order to give a more cheerful character to the assembly of the gods, after the quarrel.

572. *ἐπὶ φέρων*: generally with a notion of hostility, as v. 89; but here with *ἦρα*.

573. *τάδε*: *here*. H. 695 a. — *ἀνεκτά*: pred.; from *ἀνέχω*, cf. *ἀνέσχω* v. 586.

574. *εἰ δὴ*: *if in truth now*, as v. 61. — *ἔνεκα θνητῶν*: *contemptuously*, cf. O 427 f.; at greater length, O 462 ff.

575. *κολῶν ἐλαύνετον*: *carry on a brawl*, by *wrangling*; cf. B 212. — *δαιτὸς*: *here first do we learn that the gods were feasting at this time*.

576 = σ 404. — *τὰ χερεῖονα κτλ.*: cf. *νικᾷ δ' ἐν πόλει τὰ χείρονα* Soph. Frag. 194. In such contrasts, the dem. and the adj. have the force of a rel. clause, cf. v. 106. The art. strengthens the contrast, cf. K 237, ρ 416, σ 229.

577. *καὶ αὐτῇ περ*: with Homeric refinement, the speaker intimates that his counsel is not needed.

578. *αὐτε*: *i.e.* as often before.

579. *σύν*: const. with *ταραξῇ* as O 86; cf. *σύν γ' ἔρκε' ἔχευαν* Δ 269, *σὺν δὲ νεφέεσσι κάλυψεν* ι 68. — *ἡμῖν*: dat. of disadvantage.

580. *εἰ περ*: *if only*. — *ἰθὺλῃσιν*: the verb for emphasis here precedes its subj., see § 1 j; or 'Ὀλύμπιος κτλ. can be taken as in appos. with the subj. of *ἰθὺλῃσιν*. — 'Ὀλύμπιος κτλ.:

ἐξ ἐδέων στυφελίξαι· ὁ γὰρ πολὺ φέρτατος ἐστίν.
ἀλλὰ σὺ τὸν γ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·
αὐτίκ' ἔπειθ' Ἰλαος Ὀλύμπιος ἔσσεται ἡμῶν."

- ὥς ἄρ' ἔφη, καὶ ἀναΐξας δέπας ἀμφικύπελλον
585 μητρὶ φίλῃ ἐν χειρὶ τίθει, καὶ μιν προσέειπεν·
"τέτλαθι, μήτηρ ἐμή, καὶ ἀνάσχεο κηδομένη περ,
μὴ σε φίλῃν περ ἐοῦσαν ἐν ὀφθαλμοῖσιν ἰδωμαι
θεωομένην· τότε δ' οὐ τι δυνήσομαι ἀχινύμενός περ
χραιομεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.
590 ἤδη γάρ με καὶ ἄλλοι' ἀλεξέμεναι μεμαῶτα
ῥῖψι ποδὸς τεταγὼν ἀπὸ βηλοῦ θεσπεσίοιο.
πᾶν δ' ἤμαρ φερόμην, ἅμα δ' ἡελίῳ καταδύντι

indicates his exalted power, although in v. 809 this expression is used without special reference to the circumstances of the case. — ἀσπεροπητής: for Zeus as god of the lightning and storm, see on B 146.

581. ἐξ ἐδέων: see on v. 534. — The conclusion of the sent. is omitted (ἀποσιώπησις): "it will be the worse for us," or "he can, for," etc. See on v. 136.

582. καθάπτεσθαι: always metaphorical, as here. Inf. for the impv. as v. 323.

583. The preceding inf. represents a cond.; hence no conj. is needed to connect the verses, cf. v. 303. — Ἰλαος: cf. Ἰλασσάμενοι v. 100, v. 147.

585. ἐν χειρὶ τίθει: placed in her hand; generally used of presenting a cup of wine. ἐν χειρὶ τίθημι is used of gifts or prizes, cf. v. 441.

586. Cf. E 382, H 110. — ἀνάσχεο: lit. hold thyself up, endure, be patient.

587. μή: on v. 28. — φίλῃν περ ἐοῦσαν: very dear as thou art; πέρ strengthens, as v. 352 and freq. — ἐν

ὀφθαλμοῖσιν: before my eyes, as Γ 306, cf. Γ 169, Σ 135, 190, ἐν ὀφθαλμοῖσι νοήσας Ω 294, 312; see § 1 v.

589. χραιομεῖν: as v. 242. — ἀργαλέος κτλ.: pers. const. as v. 546, ἀργαλέος γὰρ τ' ἐστὶ θεὸς βροτῶ ἀνδρὶ δαμῆναι δ 397 "it is hard for a god to be overcome by a mortal man."

590. ἤδη . . . ἄλλοι: as Σ 249.

591. ποδὸς: for the gen., see on v. 323. — τεταγὼν: redup. 2d aor., see § 25 j; from the root of tanger. — ἀπὸ βηλοῦ κτλ.: from the mighty threshold of Olympus; cf. O 23, where Zeus says: ὃν δὲ λάβοιμι, | ῥίπτασκον τεταγὼν ἀπὸ βηλοῦ, ὕψρ' ἂν ἴκηται | γῆν δολιγηπελέων (with little strength).

592. πᾶν δ' ἤμαρ: cf. παημέριοι v. 472, v. 601. — φερόμην, κάππεσον [κατέπεσον]: the impf. is used of the continuance of the motion, the aor. marks the conclusion of it, cf. (ἴππους) Οὐλυμπόνδε δίωκε θεῶν δ' ἐξίκετο θάκος Θ 439, B 94. — φερόμην: is freq. used of ships driven by the wind, and marks the motion as involuntary. — καταδύντι: the aor. partic. is here used (without reference to time as past,

κάππεσον ἐν Λήμνῳ, ὀλίγος δ' ἔτι θυμὸς ἐνῆεν·
ἔνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα.”

- 595 ὥς φάτο, μείδησεν δὲ θεά, λευκώλενος Ἥρη,
μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.
αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια τᾶσιν
οἰνοχόει γλυκὺ νέκταρ, ἀπὸ κρητῆρος ἀφύσσω.
ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσιν,
600 ὥς ἶδον Ἥφαιστον διὰ δώματα ποιπνύοντα.

present, or future) of an act coincident with *κάππεσον*.

593. ἐν Λήμνῳ: for the dat. of rest after a verb of motion, cf. Γ 89; see G. 191, n. 6; H. 788. Hephaestus had his workshop on Olympus, π 369 ff., but Lemnos was considered his island, — a belief to which the volcanic mountain Mosychlos gave rise. — θυμός: anima. — At another time, apparently when an infant, Hephaestus was cast out of heaven by his mother, and saved by Thetis, π 396 ff. — Cf. 'Nor was his name unheard or unador'd | In ancient Greece; and in Ausonian land | Men call'd him Mulciber; and how he fell | From heaven they fabled, thrown by angry Jove | Sheer o'er the crystal battlements; from morn | To noon he fell, from noon to dewy eve, | A summer's day; and with the setting sun | Dropt from the zenith like a falling star, | On Lemnos, the Aegean isle.' Milton *Par. Lost* i. 740 ff.

594. Σίντιες ἄνδρες: the earliest population of the island; to judge from their name they were marauding (σίνομαι) Pelasgians who had emigrated from Thrace. — ἄφαρ: const. with πεσόντα, cf. v. 349. — κομίσαντο: took me up and cared for me, cf. κ 73, 298, ἔνθα με Θεσπρωτῶν βασιλεὺς ἐκομίσασατο ξ 316. Cf. also B 183, Γ 378.

595 = φ 434, cf. π 222.

596. μειδήσασα: inceptive, smiling, repeats the preceding μείδησεν; see § 2 q. — παιδός: ablative gen., from her son, depending on ἐδέξατο, as κύπελλον ἐδέξατο ἦς ἀλόχοιο Ω 306. — χειρὶ: local, with ἐδέξατο, cf. λδξττο χειρὶν E 365 took in his hands.

597. ἐνδέξια: from left to right, through the company, according to established custom, cf. δεῖξ' ἐνδέξια πᾶσιν H 184, βῆ δ' ἵμεν αἰθήρων ἐνδέξια φῶτα ἕκαστον ρ 365, ἔρυσσ' ἐξείλξης ἐκιδέξια πάντες ἑταῖροι φ 141. See on v. 471.

598. οἰνοχόει νέκταρ: cf. (Ἥβη) νέκταρ ἐφροχόει Δ 3, νέκταρ οἰνοχοῦσα Sappho Frag. 5; the meaning of the first part of the compound was overlooked; cf. ἱπποὶ βουκολέοντο Γ 221, οἰκοδομεῖν τεῖχος, aedificare naves, 'tin box,' 'weekly journal.' — κρητῆρος: the red nectar of the gods, like the wine of men, was mixed with water before it was drunk, cf. κέρασσε δὲ νέκταρ ἐρυθρόν ε 93. — ἀφύσσω: see on v. 471.

599 = θ 326. — ἄσβεστος: hence the proverbial 'Homeric laughter.'

600. δώματα: palace, hall. — ποιπνύοντα: a reduplicated collateral form of πνύω. — The laughter arose because of the striking contrast between the puffing, hobbling Hephaestus as cupbearer, and the graceful Hebe (Δ 2 f.) or Ganymede (Γ 234) who usually performed that office.

ὥς τότε μὲν πρόπαν ἦμαρ ἐς ἡέλιον καταδύντα
 δαίνυντ' οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης,
 οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,
 Μουσάων θ', αἱ ᾄδιδον ἀμειβόμεναι ὅπῃ καλῇ.
 605 αὐτὰρ ἐπεὶ κατέδυν λαμπρὸν φάος ἡελίοιο,
 οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,
 ἦχι ἐκάστῳ δῶμα περικλυτὸς ἀμφιγυήεις
 Ἥφαιστος ποίησεν ἰδυίῃσι πραπίδεςσιν.
 Ζεὺς δὲ πρὸς ὃν λέχος ἦι Ὀλύμπιος ἀστεροπητής,
 610 ἔνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἰκάνοι.
 ἔνθα καθεῦδ' ἀναβάς, παρὰ δὲ χρυσόθρονος Ἥρῃ.

601 = ι 161, 556, κ 183, 476, μ 29,
 τ 424. — ἦμαρ: acc. of duration of
 time.

602 = ν. 468.

603. οὐ μὲν [μήν]: as vs. 154, 163.
 — φόρμιγγος: cf. μοιπή τ' ὀρχηστέες
 τε· τὰ γὰρ τ' ἀναθήματα δαιτὸς α 152
song and dance, for these are the accom-
paniments of the feast, θ 90.

604. ἀμειβόμεναι: so at the death
 of Achilles, μοῦσαι δ' ἐννέα πᾶσαι ἀμει-
 βόμεναι ὅπῃ καλῇ | θρήνεον ω 60 f.
 They sing alternately, one reliev-
 ing the other, as the rhapsodes at
 the festivals; cf. incipe, Damoe-
 ta, tu deinde sequere, Menal-
 ca, | alternis dicetis, amant
 alterna Camenae Verg. Ecl. iii. 59.
 Cf. 'Divinely warbled voice| Answering
 the stringed noise,' Milton Christmas
 Hymn 98 f.

605. αὐτὰρ: correl. with μὲν ν. 601.
 — λαμπρὸν κτλ.: the verse closes as
 E 120, θ 485.

606 = γ 396, η 229, ν 17; cf. ψ 58,
 α 424. — κακκείοντες: for the form as
 fut. of κατὰκειμαι, see § 30 h. — ἕκασ-
 τος: part. app. with οἱ, giving promi-

nence to the individual, after the col-
 lective expression. Cf. B 775, and
 Γ 1 (where the plural is used).

608 = τ 12, cf. η 92. — ἰδυίῃσι πρα-
 πίδεσσιν: as ζ 380, 482.

610 = τ 49. — κοιμᾶτο: was wont to
 lie. — ὅτε κτλ.: whenever etc.; the
 cond. rel. sent. expressing indefinite
 frequency of past action. This itera-
 tive opt. is more freq. after the rel.
 pron. than with the conj.

611. καθεῦδε: slept, as Ω 675, εὔδε
 I 663; cf. ἐνθ' ἔρα καὶ τότ' ἔλεκτο καὶ
 Ἥῳ διὰν ἔμμενεν τ 50. — ἀναβάς: of
 ascending a couch, only here and
 ὁμὸν λέχος εἰσαναβαίνειν θ 291. No
 special height of couch is to be in-
 ferred. — παρὰ δέ: adv., beside him. —
 χρυσόθρονος: cf. the similar attri-
 butes of the divinities; χρυσόδορος with
 golden sword of Apollo, E 509; χρυση-
 λάκατος with golden arrow of Artemis,
 δ 122; χρυσοπέδιλος golden-sandalled
 of Hera, λ 604; χρυσόπτερος golden-
 winged of Iris, θ 398; χρυσόραπις
 with golden wand of Hermes, ε 87.
 See on ν. 37. The throne was cov-
 ered with thin plates of gold.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Β.

Βῆτα δ' ὄνειρον ἔχει, ἀγορὴν, καὶ νῆας ἀριθμεῖ.

Somnia Beta refert, coetum populique ratesque.

'Beta the dream and synod cites;
And catalogues the naval knights.'

ὄνειρος. διάπειρα. Βοιώτεια ἡ κατάλογος νεῶν.

ἄλλοι μὲν ῥα θεοὶ τε καὶ ἄνδρες ἵπποκορυσταὶ
εὖδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος,
ἀλλ' ὃ γε μερμήριζε κατὰ φρένα, ὥς Ἀχιλλῆα
τιμήσῃ, ὀλέσῃ δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
5 ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή,

Zeus prepares to fulfil his promise to Thetis (A 509 f., 523) by sending a dream to Agamemnon. The intended battle, which is to be disastrous to the Achaeans, is delayed by a test of the disposition of the army; the Greek and Trojan forces do not advance to meet each other until the close of the book (vs. 780, 809 f.). — The events narrated in B occupy the first part of the 22d day of the action of the *Iliad*.

Vs. 1-86. *The dream of Agamemnon* (vs. 1-41) *and the council of the chiefs*.

1 = Ω 677. — *ῥα*: refers to A 606-611. — *θεοὶ* κτλ.: appos. with ἄλλοι.

2. *παννύχιοι*: see on A 424. — *οὐκ ἔχε* κτλ.: i.e. he did not sleep; cf. οὐδὲ Ποσειδάωνα γέλωσ ἔχε θ 344 "but Poseidon did not laugh." For the contrast of this verse with the preceding, cf. *ἐνθα δὲ κομήσαντο καὶ ὄππῃ*

δῶρον ἔλοντο I 718, ἄλλοι μὲν *παρὰ νηυσὶν ἀριστῆες Παναχαιῶν* | *εὖδον παννύχιοι, μαλακῶ δεδμημένοι ὄππῃ* | ἀλλ' οὐκ Ἀτρεΐδην Ἀγαμέμνονα ποιμένα λαῶν | ὄππῃ ἔχε γλυκερός, πολλὰ φρεσὶν ὀρμαίνοντα K 1 ff.

3. *φρένα* *ὥς*: hiatus allowed at the bucolic diaeresis, see § 9 b. — *ὥς*: *how*, sc. in accordance with his promise to Thetis.

4. *τιμήσῃ* κτλ.: see on A 559. Deliberative subjv. after a secondary tense in the principal clause, as *φράζετο* (sc. Zeus) *θυμῷ* . . . ἡ ἦδη καὶ *κείνον* (Patroclus) . . . *φαίδιμος ἔκτωρ* | *χαλεπὴ δῆλ' ἔσται ἔμῃ τεύχε'* ἔλγεται II 646 ff. The dir. question would be *πῶς τιμήσῃ*;

5 = K 17, E 161; cf. I 318, 424, A 230. — *ἦδε*: *this*. The subj. is attracted to the gender of *βουλῆς*, the pred., cf. v. 73, A 239.

πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὖλον ὄνειρον ·
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα ·
"βάσκ' ἴθι, οὐλε ὄνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν ·
ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαι
10 πάντα μάλ' ἀτρεκέως ἀγορευόμεν ὥς ἐπιτέλλω.
θωρήξαι ἔ κέλευε κάρη κομόωντας Ἀχαιοὺς

6. πέμψαι κτλ.: in appos. with ἤδε, cf. τὸ μὲν οὐδὲ νόησεν | μηροῦ ξερύσαι δόρυ E 665 f. but he did not think of this — to draw the spear out of his thigh. — οὖλον ὄνειρον: a baneful dream; a deceptive, illusory vision, instead of a kindly dream of warning. Cf. (Zeus) ἐξαπατᾷ τὸν Ἀγαμέμνονα ὄνειρόν τινα ψευδῇ ἐπιπέμφας, ὥς πολλοὶ τῶν Ἀχαιῶν ἀποθάνοιεν Lucian *Jup. trag.* 40. On the deceitful measures of Zeus, cf. Δ 64 ff., where Zeus sends Athene to the Trojan army to incite an archer to wound Menelaus, and break a truce. — Homer elsewhere knows of no dream gods but only individual dreams; cf. A 68. Not all dreams were thought to be significant. Cf. ἦ τοι μὲν ὄνειροι ἀμήχανοι ἀκριτόμυθοι (cf. v. 246) | γίγνοντ', οὐδέ τι πάντα τελεῖται ἀνθρώποισιν. | δοίαι γάρ τε πύλαι ἀμνησῶν εἰσὶν ὄνειρων, κτλ. τ 560 ff.

7 = A 201; see note. — For the two accs., one of the person (direct obj.) and the other of the thing (cognate acc.), cf. vs. 22, 59, 156, A 201.

8. βάσκ' ἴθι: up and go, a formula used by Zeus in addressing his messengers; said to Iris, Θ 399, A 186, O 158, Ω 144; to Hermes, Ω 336; cf. vade age, nate, voca Zephyros Verg. *Aen.* iv. 223. For the asyndeton, cf. A 99, 363. — οὖλα: sc. for the Achaeans.

10. Cf. I 369. — μάλ': const. with πάντα. — ἀγορευόμεν: as imv., cf. A 582.

11. κέλευε: note the lack of con-

nectives. — κάρη κομόωντας: a frequent epith. of the Achaeans. Among them to cut the hair was a sign of mourning, cf. Ψ 46, 135 f., 141, δ 198, ω 46. Achilles's hair which he cuts off at the funeral pile of Patroclus is called τηλεθώσα Ψ 142, *luxuriant*, and the hair of the other heroes 'floated in the breeze,' Ψ 367. Paris is proud of his hair, Γ 55. Apollo is ἀκερσεκόμης Τ 39 (Milton's 'unshorn Apollo'). On archaic works of art the men are always represented with long hair. See on v. 872. The Euboean Abantes are ὑπὸν κομόωντες v. 542; their back hair only was long, their front hair was 'banged' (see on v. 542; of course, no Chinese cue is to be thought of in their case). The Thracians are ἀκρόκομοι Δ 533, with their hair bound in a knot on top of the head; cf. apud Suevos, usque ad canitiem, horrentem capillum retro sequuntur, ac saepe in ipso solo vertice religant Tac. *Germ.* 38. Thucydides (i. 6) says it was not long since the 'gentlemen of the old school' had given up wearing their hair in a knot fastened by a golden cicada. The Spartans retained to a late period the custom of wearing long hair. Before the battle of Thermopylae, the Persian scouts saw the Spartans combing their hair (Hdt. vii. 208), preparing for glorious victory or honorable death. Among the Hebrews, the long

πανσυδίῃ· νῦν γάρ κεν ἔλοι πόλιν εὐρυάγυιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 15 Ἥρη λισσομένη, Τρώεσσι δὲ κῆδε' ἐφήπται.”

ὥς φάτο, βῆ δ' ἄρ' ὄνειρος, ἐπεὶ τὸν μῦθον ἄκουσεν·
 καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν.

βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δὲ κίχανεν
 εὐδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.

20 στῇ δ' ἄρ' ὑπὲρ κεφαλῆς Νηληϊῶ νῦι ἑοικῶς
 Νέστορι, τὸν ῥα μάλιστα γερόντων τῷ Ἀγαμέμνων.
 τῷ μιν εἰσάμενος προσεφώνεε θεῖος ὄνειρος·
 “εὐδεις, Ἀτρεὺς υἱὲ δαΐφρονος ἵπποδάμοιο·

hair of Absalom is familiar to us. In the later classical period, fashions changed. Only dandies wore long hair at Athens in the time of Aristophanes; and in the post-classical period St. Paul could write to the Corinthians: οὐδὲ ἡ φύσις αὐτῇ διδάσκει ὑμᾶς ὅτι ἀνὴρ μὲν ἔαν κομᾷ, ἀτιμία αὐτῷ ἐστίν 1 Cor. xi. 14.

12. νῦν κτλ.: transition to the dir. const.; see on A 401. — πόλιν Τρώων: not as A 164.

13. ἀμφὶς φράζονται: think two ways, i.e. are divided in mind, sc. about the destruction of Troy. For the σ of ἀμφίς, see § 13 o. — Ὀλύμπια κτλ.: cf. v. 484, A 18.

14. ἐπέγναμψεν: cf. A 569. This statement is intended only for Agamemnon, not for the Dream.

15. ἐφήπται: are fastened upon; impend.

17 = v. 168; cf. A 12.

19. ἀμβρόσιος: used like εὐσποτος and θεῖος, of everything attractive and refreshing that comes from the gods; only here, of sleep. — κίχαντο: had poured itself out, like an enveloping

cloud; cf. v. 34, ὕπνον | ἥδ' ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη a 363 f., (ὕπνος) νῆδυμος ἀμφιχυθεὶς H 253, ὕπνον χεύῃ H 164.

20. ὑπὲρ κεφαλῆς: every Homeric dream appears above the head and takes a familiar form; cf. ψ 65 ff., Ω 682, δ 796 ff., ζ 21 ff., υ 32, (Iris) devolat, et supra caput astitit Verg. Aen. iv. 702. — Νηληϊῶ νῦι: to the son of Neleus. The adj. is equiv. to a gen., cf. vs. 54, 416, 465, 528, 604, Γ 180. — The Dream took this form in order not to terrify the king, and to persuade him most readily.

21. τὸν ῥα: whom, you know. — γερόντων: the nobles without regard to age formed a βουλή (see v. 53); cf. the Spartan γεροντοί, senatus, aldermen; 'the elders of Moab' Numbers xxii. 7 are identical with 'the princes of Moab' Numbers xxii. 8, 21. Cf. δημογέροντες Γ 149.

22. For the order of words, cf. Γ 386. — μιν: const. with προσεφώνεε, cf. v. 795, Γ 389.

23. εὐδεις κτλ.: a reproach, for which the reason is given by a com-

- οὐ χρή παννύχιον εὔδew βουληφόρον ἄνδρα,
 25 ᾧ λαοὶ τ' ἐπιτετράφεται καὶ τόσσα μέμηλεν.
 νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
 ὃς σευ ἀνευθεν ἐὼν μέγα κήδεται ἦδ' ἐλεαίρει.
 θωρήξαι σ' ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς
 πανσυδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρυνάγυιαν
 30 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφήπται
 ἐκ Διός. ἀλλὰ σὺ σῆσιν ἔχε φρεσί, μηδέ σε λήθη
 αἰρείτω, εὖτ' ἂν σε μελίφρων ὕπνος ἀνήῃ."
 35 ὥς ἄρα φωνήσας ἀπεβήσето, τὸν δὲ λίπ' αὐτοῦ
 τὰ φρονέοντ' ἀνὰ θυμὸν ἃ ῥ' οὐ τελέεσθαι ἔμελλον.
 φῆ γὰρ ὃ γ' αἰρήσειν Πριάμου πόλιν ἤματι κείνῳ,

monplace remark, v. 24. Cf. nate des, potes hoc sub casu ducere somnos? Verg. Aen. iv. 560. — **δαίφρωνος**: fiery-hearted. — **ἱπποδάμοιο**: lit. master of horses, i.e. knight. Horse-tamer gives a false tone in Eng.

26 = v. 68, Ω 183. — **ξύνες**: give ear, from **ξυνίημι**. The change from the character of Nestor to that of a messenger from Zeus, is suited to the nature of a dream; cf. the change from the form of Penelope's sister to a messenger of Athene, § 797, 829. — **Διὸς δέ**: paratactic, instead of a causal clause, cf. A 200. — **τοί**: for thee, "you may know"; ethical dat.

27 = Ω 174, whence Aristarchus thought that this was borrowed. — **σεῦ**: depends on **κῆδεται**, while **σέ** is implied as the obj. of **ἐλεαίρει**. See on A 196. The care and sympathy of Zeus are motives to prompt Agamemnon to a speedy execution of the command.

28-32 = vs. 11-15, with slight change.

33. **ἐκ Διός**: with pass., in the sense of **ἐκ Διός**, indicating Zeus as the source of the woe; cf. **φίληθεν** | **ἐκ Διός** vs. 668 f. *they were loved by Zeus*, τὰ μὲν δὲ τοι τετέλεσται | **ἐκ Διός** x 74 f. This use is freq. in tragedy, cf. Aesch. Prom. 224, 757, Soph. Ant. 63, 180, 207, 210, 293. — **ἔχε**: hold it fast, followed by a negative form of the same command, cf. A 363.

34. **ἀνήῃ**: cf. v. 2, τὴν δὲ γλαυκὸς ὕπνος ἀνήκεν σ 199, ὅτινά γ' ὕπνος ἔλοι τ 511, τὸν ὕπνος ἔμαρπτε v 56, οὐδέ μιν ὕπνος | ἥρει πανδαμάτωρ Ω 4 f. For the form, see § 34 s.

35. Cf. A 428.

36. **ἀνὰ θυμόν**: through his heart; **κατὰ θυμόν** is more freq., as A 186, 193; cf. **ἀνὰ στρατόν** and **κατὰ στρατόν**, on A 10. — **οὐ ἔμελλον**: were not about to be, fated to be. The plural verb is often used in Homer with a neut. subj.; cf. vs. 135, 465; § 3 j.

37. **φῆ**: i.e. thought, imagined, cf. Γ 28. For the accent, cf. βῆ A 34. —

νήπιος, οὐδὲ τὰ ἦδη, ἃ ῥα Ζεὺς μῆδετο ἔργα·
 θήσιν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεά τε στοναχάς τε
 40 Τρωσὶ τε καὶ Δαναοῖσι διὰ κρατερὰς ὕσμινας.
 ἔγρετο δ' ἐξ ὕπνου, θείῃ δέ μιν ἀμφέχυντ' ὀμφή.
 ἔξετο δ' ὀρθωθείς, μαλακὸν δ' ἔνδυνε χιτῶνα,
 καλὸν νηγάτεον, περὶ δὲ μέγα βάλλετο φᾶρος·
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 45 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον·

δ γε: emphasized in contrast with Ζεὺς v. 38. — ἤματι κείνῃ: emphatic, even on that day.

38. νήπιος: blind fool, infatuated, an appos. exclamation; a standing pred. of those who thoughtlessly and fearlessly enter on a course which ends in their ruin. Cf. v. 873. It is explained by the following clause, cf. v. 112; see § 1 h. Cf. Vergil's demens! qui nimbo et non imitabile fulmen . . . simularat Aen. vi. 590 f. — ἔργα: attracted into the rel. clause.

39. θήσιν ἔτι: see on A 500. — γάρ: for the quantity, see on A 342. — ἔτι: i.e. before the capture of Troy.

40. Τρωσὶ τε κτλ.: emphasizes the consequences of the βουλή Διός, disastrous alike to both armies. — διὰ ὕσμινας: through the conflicts, "in the course of the battles."

41. ἀμφέχυντο: surrounded him, "rang in his ears," i.e. he remembered it well; cf. v. 19. ἀμφί seems to be used with reference to both ears, cf. ἢ τις (sc. αὐτῷ) ἀκούοντες νεωτέρῃ ἀμφιπέληται α 352. — ὀμφή: the voice of the Dream.

42. Cf. α 437. — ἔξετο: the heroes seem to have put on their tunics while sitting on the couch. — ἔνδυε κτλ.: the Homeric heroes had no special night gear, but slept naked (or at

least without their outer garments), like the Eskimos and lower-class Italians of to-day, and like the English of the Middle Ages. — Epic simplicity describes the most trifling acts; see Cowper's note, § 1 a. Introd. p. 4.

43. καλὸν κτλ.: for the epiths. at beginning of verse, see § 1 n. — φᾶρος: for the accent, see §§ 2 w, 41 f γ. This upper garment was put on when no armor was worn. The skin of some wild beast was sometimes worn in its stead, cf. Γ 17, κ 23, 177 (lion's skin), 29 (leopard's skin). The Homeric hero generally carried a lance, even on a peaceful journey, cf. α 104, 256; but Agamemnon here takes his sword since he could not carry conveniently both lance and σκήπτρον. The sword was little used in combat, but often worn, cf. εἵματα ἐσσόμενος, περὶ δὲ ξίφος ὅξιν θέτ' ἄμφ β 3.

44 = κ 22, 132, η 186, β 4, δ 309, υ 126; cf. Ω 340, α 96, ε 44, ο 550, ρ 2. — ποσσὶ: for the form, see § 12 e.

45 = Γ 334, Π 135, Τ 372, cf. Α 29, θ 416. — ἀμφὶ βάλλετο: the sword hung not from a belt, but from a strap which passed over one shoulder. — ἄρα: further, cf. vs. 546, 615. — ἀργυρόηλον: the hilt is studded with silver nails, as a decoration, cf. Α 219, 246, ἀμφὶ δ' ἄρ' ὤμοισιν βάλλετο ξίφος· ἐν δὲ οἱ ἦλοι | χρύσειοι πάμφαινον Α 29 f.

- εἴλετο δὲ σκῆπτρον πατρώιον, ἄφθιτον αἰεὶ ·
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
 Ἥως μὲν ῥα θεὰ προσεβήσето μακρὸν Ὀλυμπον,
 Ζητὶ φῶως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν ·
 50 αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσεν
 κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιοῦς.
 οἱ μὲν ἐκήρυσσον, τοὶ δ' ἡγείροντο μάλ' ὤκα.
 βουλὴν δὲ πρῶτον μεγαθύμων ἔξε γερόντων
 Νεστορέῃ παρὰ νηὶ Πυλολιγενέος βασιλῆος.
 55 τοὺς ὃ γε συγκαλέσας πυκινὴν ἡρτύνετο βουλὴν ·
 “ κλύτε, φίλοι. θεῖός μοι ἐνύπνιον ἦλθεν ὄνειρος
 ἀμβροσίην διὰ νύκτα, μάλιστα δὲ Νέστορι δίψ

This epith. is applied also to the *θρόνος*, § 389.

46. Cf. v. 186. — *ἄφθιτον αἰεὶ*: ever imperishable, as the work of Hephaestus, and as ever in the possession of the same family, cf. vs. 101 ff.; a symbol of their unending rule.

47 = v. 187. — *κατὰ νῆας*: cf. *κατὰ στρατόν* A 318, *κατὰ λαόν* v. 179, *παρὰ νῆας* A 347; i.e. to the *ἀγορά* which was at the middle of the camp, see on A 54. — *Ἀχαιῶν χαλκοχιτώνων*: used as gen. of *δουκνήμιδες Ἀχαιοί* v. 331.

48. *προσεβήσето κτλ.*: i.e. illuminated the mountain of the gods on whose summit the first beams of light fell; cf. *Ἥως δ' ἐκ λεχέων παρ' ἀγαυοῦ Τιθωνοῖο | ἔρυσθ', ἵν' ἀθανάτοισι φῶως φέροι ἥδ' ἐβροταίοισιν* A 1 f., *Ἥως μὲν κροκόπεπλος ἀπ' Ὀκεανοῖο ῥόδων ἔρυσθ' (κτλ., as A 2) T 2*.

49. *φῶως*: (φῶς, φῶς); for the form, cf. *φῶσδε* v. 309; see § 4 i. — *ἐρέουσα*: to herald; cf. *ἦμος δ' Ἑωσφόρος* (Lucifer, the morning star) *εἰσι φῶς ἐρέων ἐπὶ γαίαν, | ὅν τε μέγα κροκόπεπλος ὑπεῖρ ἅλα κίθναται Ἥως*

Ψ 226 f., *ἀστὴρ . . . δε τε μάλιστα | ἔρχεται ἀγγέλλων φῶς ἡοῦς* v. 93 f.

50-52 = vs. 442-444, β 6-8. Cf. Ψ 39. — δ: Agamemnon.

53-56. *The Council*.

53. *βουλὴν γερόντων*: council of the chiefs (elders, on v. 21) who discussed important questions before presenting them to the popular assembly. Allusions to this council are found in vs. 148, 194. Who constituted it is not clear; prob. not many; perhaps only six besides the Atridae, cf. vs. 404 ff. — *μεγαθύμων*: in pl. elsewhere only as epith. of peoples, as A 123. — *ἔξε*: caused to hold a session, called a council.

54. *βασιλῆος*: in appos. with *Νέστωρος* implied in *Νεστορέῃ*, see on v. 20.

55 = K 302. — *πυκινὴν κτλ.*: prepared, formed, the prudent plan, which he afterwards unfolds; cf. *μέθους καὶ μήδεα ὕφαινον* Γ 212.

56 = ξ 495. — *ἐνύπνιον*: cognate acc., adv.; equiv. to *ἐν ὕπνῳ*. Cf. *ἐφέστιοι* v. 125, *ἐναριθμῖος* v. 202, *ἐπυχθόνιοι* A 272. H. 568.

57. *ἀμβροσίην*: see on v. 19; stand-

- εἰδὸς τε μέγεθός τε φηὴν τ' ἄγχιστα ἔφκειν.
 στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, καὶ με πρὸς μῦθον ἔειπεν·
 60 'εὐδεις, Ἀτρείος νιὲ δαΐφρονος ἵπποδάμοιο·
 οὐ χρή παννύχιον εὐδειν βουληφόρον ἄνδρα,
 ᾧ λαοὶ τ' ἐπιτετράφαται καὶ τόσσα μέμηλεν.
 νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
 ὃς σευ ἄνευθεν ἐὼν μέγα κήδεται ἡδ' ἐλεαίρει.
 65 θωρήξαι σ' ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς
 πανσυδίῃ· νῦν γὰρ κεν ἔλοις πόλιν εὐρυάγνιν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφήπται
 70 ἐκ Διός. ἀλλὰ σὺ σῆσω ἔχε φρεσίν.' ὥς ὁ μὲν εἰπὼν
 ᾗχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνῆκεν.
 ἀλλ' ἄγετ', αἱ κέν πως θωρήξομεν υἱὰς Ἀχαιῶν.
 πρῶτα δ' ἐγὼν ἔπεσιν πειρήσομαι, ἥ θέμις ἐστίν,
 καὶ φεύγειν σὺν νηυσὶ πολυκλήισι κελύσω·

ing epith. of night as a gift of the gods for the refreshment of man's nature, with special reference to sleep, cf. καὶ ὕπνου δῶρον ἔλοντο H 482. — μάλιστα: strengthens ἄγχιστα, cf. v. 220.

58. Cf. § 152. — εἶδες κτλ.: see on A 115. — ἄγχιστα: nearest, i.e. most exactly, as H 474, v 80, marks the degree of resemblance.

59. Cf. v. 20, v 68, Ω 682, δ 803, ζ 21, v 32, ψ 4. — μῦθον: for the two accs., see on v. 7.

60-70 = vs. 23-33. Epic poetry prefers these verbal repetitions to the use of 'indirect discourse,' see § 1 c; cf. Γ 71 ff. with 92 ff., 255 ff.

71. ᾗχετ' ἀποπτάμενος: flew away, see on A 391. — ἀνῆκεν: as v. 34. Cf. nox Aeneas somnusque reliquit Verg. Aen. viii. 67.

72. ἀλλ' ἄγετ': see on A 62. — αἱ κεν κτλ.: see on A 66.

73. παρήσομαι: will put them to the test. Agamemnon wished to be assured that the army was still ready for the fray; it had become demoralized by the length of the war, by the pestilence, and by the quarrel and the withdrawal from service of Achilles. — ἥ θέμις ἐστίν: i.e. as the general has the right. θέμις is properly what has been laid down, right sanctioned by custom and the law of nature. It is often used in Homer like δίκη, κατὰ μοῖραν. The rel. is attracted to the gender of the pred., as v. 5.

74. καί: introduces a more definite statement of πειρήσομαι, cf. vs. 114, 132, 251. — φεύγειν κτλ.: this proposition is intended to touch their sense

75 ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύνειν ἐπέεσσιν."

ἦ τοι ὁ γ' ὥς εἰπὼν κατ' ἄρ' ἔζετο, τοῖσι δ' ἀνέστω

Νέστωρ, ὃς ῥα Πύλοιο ἀναξ ἦν ἡμαθόεντος·

ὁ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·

"ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,

80 εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἐνισπεν,

ψεῦδός κεν φαῖμεν καὶ νοσφιζοίμεθα μᾶλλον·

νῦν δ' ἴδεν ὃς μέγ' ἄριστος Ἀχαιῶν εὐχεται εἶναι.

ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν υἱας Ἀχαιῶν."

ὥς ἄρα φωνήσας βουλῆς ἐξ ἤρχε νέεσθαι,

85 οἱ δ' ἐπανεστῆσαν πείθοντό τε ποιμένι λαῶν,

of honor and rouse anew their martial zeal. υἱας Ἀχαιῶν is supplied from v. 72 as the subj. of φεύγειν and the obj. of the following ἐρητύνειν. — σὺν νηυσί: cf. Nestor's words αὐτὰρ ἐγὼ σὺν νηυσὶν ὁλλάσω (all together), αἶ μοι ἔποντο, | φεύγον γ 165 f., A 170, 179.

75. ἄλλοθεν ἄλλος: aliunde ali-us, from different sides, each from his own place; cf. I 671, ι 493, κ 442. — ἐρητύνειν: seek to restrain from flight.

76 = A 68. He had risen to speak at v. 55, though this act is not mentioned as usual.

77. ἡμαθόεντος: here as an adj. of two endings, cf. v. 503 and note, vs. 570, 695, 742; see § 20 a. This use of adjs. in -eis, as of two endings, is confined to geographical names; and the gender may have been different in the poet's age and dialect.

78. See on A 73.

79 = I 17, K 533, A 276, 587, P 248, X 378. Conventional form of address to the princes; the corresponding address to the warriors is ὦ φίλοι, ἦρωες Δαῖταί, θεράποντες Ἄργος v. 110. — μέδοντες: rulers, cf. ἰδὼθεν μεδέων

γ 320 and the proper name Μέδουσα, equiv. to Κρείουσα (Creusa).

81 = Ω 222. — ψεῦδός κεν φαῖμεν: sc. εἶναι, we might say (potential) that it (i.e. what the Dream promised) was a deceit, cf. v. 349. — καὶ νοσφιζοίμεθα: and might turn away, i.e. be on our guard against the Dream's questionable counsel to try a decisive battle at this time when the mightiest of the Achaeans held aloof from the fight. — μᾶλλον: all the more, as E 208; since they could put no real confidence in the Dream's message.

82. νῦν δέ: see on A 354. — ἄριστος κτλ.: as A 91; cf. v. 197.

83 = v. 72. — The answer of the generally loquacious Nestor is remarkably brief; he gives courteous assent in the very words of the king, without saying a word about the proposition.

85. ἐπανεστῆσαν: thereupon rose, i.e. likewise, cf. στενάχων μετέφη κρείων Ἀγαμέμνων | . . . ἐπεστενάχοντο δ' ἑταῖροι Δ 153 f. — πείθοντο: they made no objection but prepared to go to the popular assembly. — ποιμένι λαῶν: Agamemnon, as v. 248.

σκηπτούχοι βασιλῆες. ἐπεσσεύοντο δὲ λαοί.
 ἥτε ἔθνεα εἰσι μελισσάων ἀδινάων,
 πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων.
 βοτρυδὸν δὲ πέτονται ἐπ' ἄνθεσιν εἰαρινοῖσιν.
 90 αἰ μὲν τ' ἔνθα ἅλιν πεποτῆται, αἰ δέ τε ἔνθα.
 ὧς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
 ἡϊόνος προπάροιθε βαθείης ἐστιχόωντο
 ἱλαδὸν εἰς ἀγορὴν· μετὰ δέ σφισιν ὅσσα δεδήεν
 ὀτρύνουσ' ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.
 95 τετρήχει δ' ἀγορῇ, ὑπὸ δὲ στεναχίζετο γαῖα

86. σκηπτούχοι: see on A 15.

Vs. 87-154. *Assembly of the people. Agamemnon's speech and its effect.*

87. ἥτε: introduces a detailed comparison, as v. 455, Γ 3; see § 2 g, h. — ἔθνεα: swarms. For the following weak hiatus, see § 41 f δ. — εἰσι: retains its force as a present esp. in comparisons, cf. Γ 61. — μελισσάων: i.e. wild bees which live in hollow trees and in holes in the rock. — For the comparison of bees cf. ac veluti in pratis ubi apes aestate serena | floribus insidunt variis, et candida circum | lilia funduntur; strepit omnis murmur campus Verg. *Aen.* vi. 707 ff.; 'as bees | In spring-time when the sun with Taurus rides, | Pour forth their populous youth about the hive | In clusters; they among fresh dews and flowers | Fly to and fro . . . So thick the airy crowd swarm'd.' Milton *Par. Lost* i. 768 ff.

88. αἰεὶ νέον: ever anew, illae (bees) continuo saltus silvas-que peragant Verg. *Georg.* iv. 53.

89. βοτρυδόν: in clusters, like bunches of grapes; cf. lentis uvam demittere ramis Verg. *Georg.* iv. 558. — ἐπ' ἄνθεσιν: to the flowers.

90. ἔνθα ἅλιν: for the hiatus, see §§ 9 f, 14. — πεποτῆται: from πέτομαι, have taken to flight, are in flight, cf. ψυχὴ δ' ἥντ' ὄνειρος ἀποπταμένη πεπότῃται λ 222.

91. αἰ: the point of comparison lies in the coming forth and approach in separate crowds (swarms); βοτρυδόν v. 89 and ἱλαδόν v. 93 have the same position in the verse.

92. προπάροιθε: before, i.e. along. — βαθείης: deep bayed, extended, cf. βαθείης ἐξάλλεται αὐλῆς E 142 (a lion) leaps out of the deep farmyard; for the form, see § 20 c. — ἐστιχόωντο: as Γ 266.

93. ὅσσα: rumor, whose source is unknown and which is therefore ascribed to the gods (Διὸς ἄγγελος), cf. ἦν τις τοι εἴησι βροτῶν ἢ ὕσαν ἀκούσῃς | ἐκ Διὸς α 282 f., φῆμ' ἐσέπτατο ἐς τὸ στρατόπεδον Hdt. ix. 100. — δεδήεν: had blazed forth as a fire; from δαίω.

94. ὀτρύνουσ' ἰέναι: they conjectured that Agamemnon would propose some important measure. — ἀγέροντο: they came together; the aor. after the descriptive impf. marks the conclusion of the movement, cf. v. 99, A 592, Γ 78.

95. τετρήχει: moved in confusion, was in commotion; from τάρσσω. — ὑπὸ: adv., beneath.

- λαῶν ἰζόντων, ὁμαδος δ' ἦν. ἐννέα δέ σφεας
κήρυκες βοδώντες ἐρήτυον, εἴ ποτ' αὐτῆς
σχολιάτ', ἀκούσειαν δὲ διοτρεφέων βασιλῆων.
σπουδῇ δ' ἔζετο λαός, ἐρήτυθεν δὲ καθ' ἑδρας
100 παυσάμενοι κλαγγῆς. ἀνὰ δὲ κρείων Ἀγαμέμνων
ἔσθη σκήπτρον ἔχων· τὸ μὲν Ἥφαιστος κάμε τεύχων.
Ἥφαιστος μὲν δῶκε Διὶ Κρονίῳ ἀνακτι,
αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ ἀργεῖφόντῃ·
Ἑρμείας δὲ ἀναξ δῶκεν Πέλοπι πληξίππῳ,
105 αὐτὰρ ὁ αὖτε Πέλοψ δῶκ' Ἀτρεί, ποιμένι λαῶν·
Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ,
αὐτὰρ ὁ αὖτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,

96. λαῶν ἰζόντων: gen. abs., although it might be affected by *ὅτι*, see § 8 f γ.

97. ἐρήτυον: impf. of attempted action. — εἰ ποτέ κτλ.: a wish, on the part of the heralds. "If ever they would stop their clamor." — αὐτῆς: ablative gen. with *σχολιάτο*, cf. v. 275.

98. σχολιάτο: might cease from, as Γ 84, cf. v. 275. — διοτρεφέων: as Α 176.

99. σπουδῇ: with difficulty, scarcely. — ἐρήτυθεν: ἐρητύθησαν. For the aor. see on v. 94; for the pl. with the collective λαός, cf. v. 278, ἡ πληθὺς ἐπὶ νῆας Ἀχαιῶν ἀπονέοντο Ο 806, Ψ 157 (on Α 150). — καθ' ἑδρας: along the rows of seats, on the seats, as v. 211; for the use of *κατά*, cf. v. 47, Γ 826.

100. ἀνά: adv. with ἔσθη, cf. ἀνέσθη v. 76.

101. τὸ μὲν: anaphoric, as Α 234. — κάμε τεύχων: wrought with toil; the principal idea is in the partic. as Α 168, ἔκαμον θέουσαι Δ 244, and freq. See § 3 v.

102 ff. δῶκε: for the repetition, see on Α 436.

103. ἀργεῖφόντῃ: used of Hermes 27 times in Homer. It is best rendered as a proper name. Its derivation is uncertain. Homer shows no knowledge of the Argus myth.

104. Ἑρμείας κτλ.: Hermes, the messenger of the gods, bore the σκήπτρον from Zeus to Pelops, as a symbol of empire. The kingdom descended with the sceptre. Pelops, son of Tantalus, went from Lydia to Elis, won the hand of the princess Hippodamia in a chariot race (hence *πληξίππος*, equiv. to *ἱππότα*, *ἱππόδαμος*, *ἱππλάδα*), established his rule, and gave its name to Peloponnesus (a name not found in Homer).

105. ὁ αὖτε: for the hiatus, see on Α 333. — Πέλοψ: in app. with δ, see § 24 k.

106. θνήσκων ἔλιπεν: cf. *moriens dat habere nepoti* Verg. *Aen.* ix. 362, Goethe's 'dem sterbend seine Buhle | einen goldnen Becher gab.'

107. Θυέστα: Θυέστης, for the form, see § 16 b. Thyestes was brother of Atreus, Homer evidently does not

πολλῇσιν νήσοισι καὶ Ἄργεϊ παντὶ ἀνάσσειν.
τῷ ὃ γ' ἐρεισάμενος ἔπε' Ἀργείοισι μετηύδα·

- 110 "ὦ φίλοι ἦρωες Δαναοί, θεράποντες Ἄρης,
Ζεὺς με μέγα Κρονίδης αἴτῃ ἐνέδησε βαρεῖν,
σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν
Ἴλιον ἐκπέρσαντ' ἐντείχεον ἀπονέεσθαι,
νῦν δὲ κακὴν ἀπάτην βουλευσατο, καί με κελεύει

know the (later) story of their mutual hatred that was the subject of tragedies by Sophocles and Euripides. The feud became proverbial as a chapter of unrivalled horrors.—*λαῖπε φορῆναι*: cf. δῶκε δ' Ἐρευθαλίῳι . . . φορῆναι H 149.—*φορῆναι*: for the form, see § 29 j.

108. *πολλῇσιν, παντί*: according to the poet's view of the situation at the time of the Trojan war, cf. A 78 f., I 69, I 263, the Pelopidae seem to have had the hegemony in Peloponnesus; Agamemnon ruled over Achaëa, Corinth, Sicyon, and part of Argolis, see vs. 569 ff.—*Ἄργεϊ*: local, cf. ἐν Ἀργεῖ A 30.—*ἀνάσσειν*: to rule over them. For the inf., cf. *μάχεσθαι* A 8, *ἔγειν* A 338.

109. Cf. θ 496.—*τῷ*: local, cf. *ἔμοισιν* A 45.—*ἐρεισάμενος*: not an attrib. partic. with δ γε, but a pred. partic. of manner; cf. *κοιρανέων* v. 207.

110 = Z 67, O 733, T 78. See on v. 79.—*θεράποντες Ἄρης*: see on A 176; cf. *ὄζος Ἀρης* v. 540.

For this λόγος ἐσχηματισμένος, cf. the speeches of Clearchus and his ἐγκέλευστοι, Xen. An. i. 3. 9 f. Agamemnon does not desire his arguments to be convincing; he reminds his men covertly of the promise of Zeus that they should capture Troy, and that nine years of the ten were already past; he calls that man

δυσκλῆα who returns to Argos with his end unattained, esp. since they had already remained so long before Ilios; he exaggerates the disparity of numbers of Achaeans and Trojans.

111–118 = I 18–25.

111. *μέγα ἐνέδησε*: fast entangled. Agamemnon in testing the temper of his army complains of his infatuation only as a pretence; in v. 114 he utters unconsciously the unpleasant truth, while in the Ninth Book he uses the same words in bitter earnest.

112. *σχέτλιος*: terrible, cruel god. See on v. 38.—*ὑπέσχετο κτλ.*: see on A 514.

113 = v. 288, E 716.—*ἐκπέρσαντα*: for the acc., cf. A 541. The partic. here contains the leading thought; they were to sack Troy before their return; see § 3 v.—*ἀπονέεσθαι*: always stands at the close of the verse, with lengthened initial syllable (§ 41 g). For the pres. inf. after *ἐπέσχετο*, cf. *ὑπόσχηται τόδε ἔργον* | *ἄνδρας δυσμενέας σκοπιάζμεν* (spy out) K 39 f.

114. *νῦν κτλ.*: "but now I see that he planned" etc.—*ἀπάτην*: the poet's hearer thought esp. of the deceitful Dream, but this was not in Agamemnon's mind here.—*καί*: introduces a specification of his general statement, as v. 74.—*καλέει*: he infers this direction from their lack of success.

- 115 δυσκλέα Ἄργος ἰκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.
 [οὕτω που Διὶ μέλλει ὑπερμενέει φίλον εἶναι,
 ὃς δὴ πολλῶν πολίων κατέλυσε κάρηνα
 ἦδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.]
 αἰσχροὺς γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,
 120 μὰν οὕτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν
 ἄπρηκτον πόλεμον πολεμίζειν ἦδὲ μάχεσθαι
 ἀνδράσι παυροτέροισι, τέλος δ' οὐ πῶ τι πέφανται.
 εἴ περ γὰρ κ' ἐθέλοισιν Ἀχαιοὶ τε Τρῶές τε,
 ὄρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἄμφω,

115. δυσκλέα: emphatic position. The hiatus may be explained as weak (§ 9 d), a losing half its quantity (but see § 18 l). — πολλὸν κτλ.: sc. in battle and in the plague.

116 = Η 69, cf. N 226. — μῆλαι: is about to be, doubtless is, cf. A 564, μέλ-
 λεν μὲν ποτε οἶκος δὲ ἀφνειὸς καὶ ἀμύ-
 μων | ἔμμεναι α 232 f. doubtless this
 house was etc.

117. δῆ: ἦδη as vs. 134 f. — κατέ-
 λυσεν κάρηνα: overthrew the heads, i.e. the
 citadels; cf. ὅτε Τροίης λύομεν λιπαρὰ
 κρήδεμνα (lit. head-bands) v 388, Π 100.

118. ἔτι καί: hereafter also, cf. A 96.
 — τοῦ κτλ.: cf. rerum cui sum-
 ma potestas Verg. Aen. x. 100,
 α 70, I 25, 39, N 484, Ω 293, 311.

119. Cf. φ 255, ω 433. — γάρ: refers
 to δυσκλέα v. 115. — τόδε γε: "if any-
 thing is a disgrace, this is." — καὶ κτλ.:
 even for future generations to learn, cf.
 (Ἀχαιοὶ) οἴσουσι κλέος εὐρὸ καὶ ἐσσο-
 μένοισι πυθέσθαι γ 204.

120. τοιόνδε τοσόνδε: with deictic
 δε, so brave and so many as we here, cf.
 v. 799, qualis quantusque Verg.
 Aen. iii. 641.

121. ἀπρηκτον: pred.; lit. unac-
 complished, without result, fruitless, cf.
 v. 452. — πόλεμον πολεμίζαν: cognate

acc., cf. μάχην ἐμάχοντο M 175. — πο-
 λεμίζαν κτλ.: as v. 452, Γ 67, 435.

122. παυροτέροισι: cf. Τρῶες δ' αὖθ' ἑ-
 τέρωθεν ἀνὰ πτόλιν ἐπλίζοντο | παυρό-
 τεροι, μέμασαν δὲ καὶ ὅς ὁμῶνι μάχεσθαι
 | χρειοὶ ἀναγκαίῃ (cf. eternal necessity),
 πρὸ τε παίδων καὶ πρὸ γυναικῶν Θ 55 ff.,
 οἱ δὲ μάχονται (sc. Τρῶες) | παυρότεροι
 πλεόνεσσι N 738 f., O 407. — τέλος κτλ.:
 no end has yet appeared; a fuller
 expression for ἀπρηκτον, instead of
 "without attaining our end," "with-
 out gaining decisive victory."

123. εἰ περ γάρ κτλ.: in case we
 should wish, a concessive clause with
 potential opt. and κέ, of what is con-
 ditionally conceivable, cf. Θ 205, N 288,
 β 246. — The thought is completed in
 v. 127, "if we should take only one Tro-
 jan as cupbearer for a squad of Achae-
 ans." — γάρ: refers to παυροτέροισι.

124. ὄρκια ταμόντες: ὄρκιον is strict-
 ly what belongs to the ὄρκος (cf. ἱστία
 A 480), thus the victim slain to confirm
 a solemn oath. The victim's throat
 was cut (Γ 292, Τ 197, 268), hence
 ὄρκια ταμείν was to make a solemn treaty,
 like foedus icere, ferire foe-
 dus; cf. Γ 73, 94, 105, Δ 155, Τ 191.
 — ἀμφω: dual with reference to the
 two nations.

- 125 Τρῶες μὲν λέξασθαι ἐφέστιοι ὅσοι ἔασι,
 ἡμεῖς δ' ἐς δεκάδας διακοσμηθῆμεν Ἀχαιοί,
 Τρώων δ' ἄνδρα ἕκαστοι ἐλοίμεθα οἶνοχοεῦν,
 πολλαὶ κεν δεκάδες δευοῖατο οἶνοχοοιο.
 τόσσον ἐγὼ φημι πλέας ἔμμεναι υἱας Ἀχαιῶν
 130 Τρώων, οἱ ναῖονσι κατὰ πτόλιν. ἀλλ' ἐπίκουροι
 πολλέων ἐκ πολίων ἐγχέσπαλοι ἄνδρες ἔνεισιν,
 οἳ με μέγα πλάζουσιν καὶ οὐκ εἰῶσ' ἐθέλοντα
 Ἴλιον ἐκπέρσαι, εὐ ναιόμενον πτολίεθρον.
 ἐννέα δὴ βεβάασιν Διὸς μεγάλου ἐνιαυτοί,
 135 καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται.

125. Τρῶες μὲν: sc. κ' ἐθέλουσιν. — λέξασθαι: collect themselves, as Θ 519, ω 108. — ἐφέστιοι κτλ.: equiv. to οἱ ναῖονσι κατὰ πτόλιν v. 130. — ὅσοι: the rel. pron. follows the emphatic word, as A 32, πάντα γὰρ οὐ κακὸς εἰμι, μετ' ἀνδράσιν ὅσοι ἄεθλοι ("in all the games of men") θ 214.

126. διακοσμηθῆμεν: should be divided and arranged, cf. disponere. For the transition to the finite const., see on A 401. For κοσμέω of marshalling troops, instead of the Attic τάσσω (§ 2 v), cf. vs. 476, 554, Γ 1.

127. ἄνδρα: cf. v. 198. — ἕκαστοι: i.e. each squad of ten; in appos. with Ἀχαιοί. The pl. is used because of the number in each company, cf. Γ 1.

128. δευοῖατο: Att. δέοντο (δέοιεν), see §§ 5 f, g, 26 t.

129. τόσσον πλέας: according to Θ 562 f., there were 50,000 Trojans and allies. For the numbers of the Achaeans, see on v. 494 ff. For the form πλέας (πλέρας), cf. πλέες A 395, and see § 22 h. This form is found also in an Aeolic inscription of Mitylene.

130. ἐπίκουροι: pred., as allies. Obs. the strong contrast with Τρώων.

131. πολλέων ἐκ πολίων: const. with ἄνδρες. For the similarity of sound of the two words (parechesis) see § 2 a. — ἔνεισιν: are therein, cf. v. 808, οἳ πέρ τ' ἐπίκουροι ἔνεμεν E 477, ἐν γὰρ οἱ (Ilios) πολέες τε καὶ ἄλκιμοι ἄνδρες εἰμέν φ 586.

132. μέγα πλάζουσι: drive me far away, i.e. hinder my attaining my end; cf. A 59. For the adv. use of μέγα, see on A 78. — οὐκ εἰῶσ' (from εἰῶ): do not allow, i.e. prevent, as A 550. — ἐθέλοντα: concessive, in spite of my desire.

133. Cf. Δ 33, Θ 288, I 402, N 380, φ 433.

134. δὴ βεβάασιν: already have past. — Διὸς ἐνιαυτοί: cf. Διὸς ἔραϊ ω 344, δοσαι γὰρ νύκτες τε καὶ ἡμέραι ἐκ Διὸς εἰσιν ε 93.

135. δοῦρα: timbers, as δόρυ νήμον ι 384; for the form, see § 18 f. — σπάρτα: ropes, cables, of reeds or rushes. The ship's ropes in β 426 were of oxhide; a ship's cable at the home of Odysseus, φ 391, was made of papyrus. — λέλυνται: plural verb with neut. subj., as v. 36, although δοῦρα σέσηπε has preceded.

αἱ δὲ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα
εἶατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον
αὐτῶς ἀκράαντον, οὐ εἵνεκα δεῦρ' ἰκόμεσθα.
ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες.

140 φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν·
οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυάγυιαν."

ὡς φάτο, τοῖσι δὲ θυμὸν ἐνὶ στήθεσσιν ὄρυνεν
πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν.

κινήθη δ' ἀγορὴ φῆ κύματα μακρὰ θαλάσσης,

145 πόντου Ἰκαρίοιο· τὰ μὲν τ' Εὐρὸς τε Νότος τε

136. αἱ δέ: but those others, explained by ἄλοχοι κτλ.—τί: correlative with καί, in free position, since ἡμέτεραι ἄλοχοι are closely connected in thought with νήπια τέκνα.

137. εἶαται ποτιδέγμεναι: as H 414 f., I 628, B 403, I 545. See on A 134. For the form εἶαται, see § 34 j.—ποτιδέγμεναι: fem. to agree with ἄλοχοι, who were more prominent before their minds than τέκνα.

138. αὐτῶς: Att. ὡσαύτως, in the same way as before, i.e. simply, wholly, (with ἀκράαντον), see § 24 h.—ἀκράαντον: verbal adj., cf. κρήνην A 41, ἐπεκραταίη v. 419.

139–141 = I 26–28. 139 = I 704, M 75, H 74, 370, O 204, Σ 297, ν 179; cf. μ 213.—εἴπω: for the subjv., see A 137.

140. φεύγωμεν: cf. v. 74.

141. οὐ ἔτι: belongs to the idea of expectation implied in the fut.; "we can no longer hope," "to capture Troy is no longer a possibility."—εὐρυάγυιαν: nine times an epith. of Troy, of Athens η 80, of Mycenae Δ 52.

142. Cf. Γ 395, Δ 208, Z 51, A 804, N 468, ρ 160, φ 96, πᾶσι δρίνη θυμός, ἐκίνηθεν δὲ φάλαγγες Π 280.—τοῖσι: dat. of interest, see § 3 g.—This

undesired impulse was called forth by the longing for home awakened by vs. 134 ff.

143. πᾶσι μετὰ πληθύν: in appos. with τοῖσι, in contrast with the γέροντες who had been present at the council. For the acc. with μετά, cf. καὶ βουλῇ μετὰ πάντας δμήλικας (of the same age) ἔπλεν ἄριστος I 54, P 149, τ 419; the dat. would be regular.—πληθύν: "the rank and file of the army," cf. vs. 278, 488.

144. κινήθη: cf. v. 95.—φή: as, an obsolescent particle, also H 409; distinguished by its accent from φῆ [φη].—κύματα μακρὰ: long-stretching billows, cf. longi fluctus Verg. Georg. iii. 200.

145. πόντου Ἰκαρίοιο: in appos. with θαλάσσης, as the part with the whole, cf. σκοπέλω v. 396; see § 1 u. The πόντος is a particular tract of the θάλασσα (see on A 350). The Icarian high sea received its name from Icaria, a small island off Samos; it was notorious for its frequent storms.—τὰ μὲν: anaphoric, cf. v. 101, A 234.—Εὐρὸς τε Νότος τε: thought of as united, as is shown by ἐταῖζας. "A southeast wind." A single wind never raises a storm in Homer; cf. ὥς δ'

ὥρορ' ἐπαύξας πατρὸς Διὸς ἐκ νεφελᾶων.
 ὡς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήιον ἐλθὼν,
 λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμύει ἀσταχέουσιν,
 ὡς τῶν πᾶσ' ἀγορὴ κινήθη, τοὶ δ' ἀλαλητῷ
 150 νῆας ἐπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κούιῃ
 ἴστατ' ἀειρομένη. τοὶ δ' ἀλλήλοισι κέλευον
 ᾄπτεσθαι νηῶν ἥδ' ἐλκέμεν εἰς ἄλα δῖαν,
 οὐρούς τ' ἐξεκάθαιρον· αὐτῇ δ' οὐρανὸν ἵκεν

ἄνεμοι δύο πόντον ὀρίετον ἰχθυόεντα |
 Βορρῆς καὶ Ζέφυρος, τὰ τε Θρηκηθεν
 ἔητον (blow) 14 f.

146. ἄνεμοι: gnomic aor., freq. in comparisons, § 2 k. For the form, see § 25 k; distinguished from *δρῦρεν* v. 797 (§ 31 f). — ἐπαύξας: *rushing upon it*, cf. (venti) incubuere mari . . . una Eurisque Notusque ruunt Verg. *Aen.* i. 84. — Διὸς: he is *νεφεληγγέρτα* A 511, cf. E 522. Zeus sends rain Π 385, thunder and lightning Θ 133, wind and storm Π 385, snow M 279 f., hail K 6, meteors Δ 76, the rainbow P 547. Cf. *Διὸς ἐνιαυτοί* v. 134.

147. Ζέφυρος: this was a cold and stormy wind to the people of Aeolis and Ionia, for it came over the mountains of Thrace, cf. Δ 276 ff., H 63 f., Ψ 200, 208; it is called *δυσαῆς* *fierce-blowing* (Ψ 200), and *κελαδαινός* *loud-roaring* (Ψ 208); it is never a gentle 'zephyr' in Homer, unless perhaps in the fairy-land Phaeacia (η 117), and possibly in Elysium (δ 569 f.). — βαθύ: lit. *deep*, i.e. *high*. — ἐλθὼν: see on ἰών A 138.

148. λάβρος ἐπαιγίζων: *violently dashing upon it*; λάβρος is pred., see § 38 a. — ἐπὶ τε: and *thereupon*, i.e. as Zephyrus descends. — ἡμύει: sc. *λήιον*, an independent addition to the picture, without direct relation to the

comparison, cf. v. 210; see § 2 e. The const. of the dependent sent. is abandoned.—Cf. 'With ported spears, as thick as when a field | Of Ceres ripe for harvest waving bends | Her bearded grove of ears, which way the wind | Sways them.' *Milton Par. Lost* iv. 980 ff.

149. πᾶσ' ἀγορὴ κινήθη: a return to v. 144.—Both comparisons are meant to depict the whole scene: the first (vs. 144–146) describes the sudden confusion with which the assembly dispersed; the second (vs. 147–149), the uninterrupted rush in one direction, toward the ships.—ἀλαλητῷ: dat. of manner, in which sense a partic. is often used.

150. νῆας ἴπ': i.e. ἐπὶ νῆας, § 37 c β. — ἐσσεύοντο, ἴστατο, κέλευον κτλ.: descriptive impfs., much like the hist. pres. (which is not Homeric). — ποδῶν δ' ὑπένερθε: *from under their feet*.

151. ἴστατ' ἀειρομένη: lit. *was placing itself as it arose*, as Ψ 366.

152. ἐλκέμεν κτλ.: cf. ἐρύσσομεν κτλ. A 141.

153. οὐρούς: the trenches, the later δλοί, by which the ships were drawn from the sea upon the land, and from the land into the sea, cf. A 308. — ἐξεκάθαιρον: some had not been used for a long time and had become filled with sand. — αὐτῇ κτλ.: as M 338.

οἴκαδε ἱεμένων· ὑπὸ δ' ἤρεον ἔρματα νηῶν.

155 ἔνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη,
εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν·

“ὦ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,
οὕτω δὴ οἰκόνδε, φίλῃν ἐς πατρίδα γαίαν,
Ἀργεῖοι φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης ;

160 καὶ δέ κεν εὐχολὴν Πριάμφῃ καὶ Τρωσὶ λίποιεν
Ἀργεῖην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἷης.
ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων,
σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,

Ξ 60, cf. τῶν ὕβρις τε βίη τε σιδήρεον
οὐρανὸν ἔκει ο 329, καὶ μὲν κλέος οὐρανὸν
ἔκει ι 20.

154. ἱεμένων: subjective gen. with
αὐτή, not gen. abs.; see § 3 f. — ὑπὸ
δ' ἤρεον: they took out from under; the
opposite of A 486.

Vs. 155–210. *Interference of Athena.*
Odysseus brings the people back to the
agora.

155. ὑπέρμορα: equiv. to ὑπὲρ μόρον
α 34. The leaders were so dazed by
the sudden and disorderly breaking
up of the assembly and by the rush
to the boats of the shouting mass of
men, that they were unable to follow
the plan of Agamemnon. The in-
tervention of a friendly god be-
came necessary to cut the knot of
difficulty.

156 f. Cf. A 195, E 713 f., Θ 351 f.,
Φ 419 f.

158 = v. 174, ε 204. — οὕτω δὴ κτλ.:
thus as it seems etc. An expression
of vexation or surprise, in interroga-
tive form.

159. Ἀργεῖοι: emphatic. — ἐπ' ἐν-
εῖα νῶτα κτλ.: over the broad back of
the sea. When the waves are at rest
the monstrous mass seems to be

the top of an arch. Latin poets have
dorsum or terga maris.

160. Cf. Δ 173. — καὶ δέ κτλ.: vir-
tually a conclusion to the cond. im-
plied in vs. 158 f., “if they should
thus flee, then they would” etc., cf.
(challenge to a conflict) οἱ δέ κ' ἀγασ-
σάμενοι (approving) . . . οἶον ἐπύρσαιεν
(would urge) πολεμίζειν κτλ. H 41 f., ὅς
ἐρύσαιεν, ἐμοὶ δέ κ' ἐνείθεα ταῦτα γένοιτο
ζ 285. — καὶ δέ: for the apocope, see
§ 11 a, b. — εὐχολὴν: pred. with Ἑλέ-
νην, as a triumph, a boast; cf. Hecuba's
apostrophe of Hector, δ μοι νύκτας τε
καὶ ἡμᾶρ | εὐχολῇ κατὰ ἔστυν πελέσκειο
X 432 f. For the const., cf. Γ 50,
δοτέρα ἦκε Κρόνου πάϊς . . . ἢ νῆαυτι
τέρας (as a portent) Δ 75 f., 137, 197,
Λ 28, M 57, Ξ 325, O 646.

161. Ἀργεῖην: standing epith. of
Helen as a native of Peloponnesus.
The word here has considerable em-
phasis, standing at the head of the
verse like Ἀργεῖοι above.

162. Τροίῃ (sc. γῇ) the Troad, as v.
237, Γ 74. — ἀπὸ: far from, cf. A 562.

164. σοῖς ἀγανοῖς κτλ.: with thy
winning words. For the short form of
the dat., see §§ 17 e, 18 d. — For the
asyndeton, cf. v. 10. — ἐρήτυε: cf. v. 75.

165 μῆδ' ἔα νῆας ἀλαδ' ἐλκέμεν ἀμφιελίσσας."

ὣς ἔφατ', οὐδ' ἀπίθησε θεά, γλαυκῶπις Ἀθήνη,

βῆ δὲ κατ' Οὐλύμποιο καρήνων αἵξασα,

καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν.

ἔδρευ ἔπειτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον,

170 ἔστεῳτ' · οὐδ' ὃ γε νηὸς ἐνστέλμοιο μελαίνης

ἄπτειτ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἵκανε.

ἀγχού δ' ἵσταμένη προσέφη γλαυκῶπις Ἀθήνη ·

"διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεύ,

οὕτω δὴ οἰκόνδε, φίλην ἐς πατρίδα γαίαν,

175 φεύξεσθ' ἐν νήεσσι πολυκλήισι πεσόντες ;

καδ δέ κεν εὐχωλὴν Πριάμφ καὶ Τρωσὶ λίποιτε

Ἀργεῖην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν

165. *ἔα*: sc. Ἀχαιοίς, from the preceding verses.

166. *οὕς' ἀπίθησε*: cf. A 220.

167 = Δ 74, X 187, Ω 121, α 102, ω 488; cf. A 44, H 19, Η 225, T 114.

— *αἵξασα*: "with a rush."

168 = v. 17.

169. *ἔπειτα*: *thereupon*. — Ὀδυσῆα: Odysseus was the special favorite of Athene whose care alone secured his return to his home after his long wanderings. Nestor said to Telemachus οὐ γὰρ πῶ ἴδον ἔδε θεοὺς ἀναφανδὰ (*openly*) φιλεῦντας | ὥς κείνην (Odysseus) ἀναφανδὰ παρίστατο Παλλὰς Ἀθήνη γ 221 f., cf. K 245, 278 f., ψ 771 ff., (θεά) ἣ τὸ πάρος περ | μῆτηρ ὥς Ὀδυσῆα παρίσταται ἥδ' ἐπαγγέλει 782 f., ν 800 f., α 48 ff., and the *Odyssey* passim.

170. *ἔστεῳτα*: Odysseus was not carried along by the rout, and the agora was nearest his own ships (see on A 54). This partic. has this form in the first foot, but is *ἔσταδα* in the second foot of the verse. — *μελαίνης*:

cf. A 800; the ships of Odysseus are called *μυλτοπάρροι* (*vermilion-cheeked*) v. 637.

171. Odysseus with this feeling was the right man for Athene's work.

— *μιν*: limit of motion, with *ἵκανε*.

— *κραδίην*: acc. of the part in appos. with *μιν*, cf. A 362.

172. *προσέφη*: sc. *μιν*.

173. This verse is found 7 times in the *Iliad* (Δ 358, Θ 93, I 308, 624, K 144, ψ 723), 15 times in the *Odyssey*. It is the only conventional verse in which no caesura occurs in the 3d foot (§ 40 c). — *διογενής*: Arceisias, father of Laertes, grandfather of Odysseus, was son of Zeus, acc. to a later myth; but this epith. is applied in a general way to princes, see on A 176. — *πολυμήχανς*: for the epiths. of Odysseus, see §§ 1 q, 4 c.

174–181. Cf. vs. 158–165.

175. *ἐν νηυσὶ πεσόντες*: marking the disorderly flight. This is a standing combination of expressions for motion and rest, cf. *ἐμβάλλω, ἐντίθημι*,

- ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἷης.
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδέ τ' ἐρώει,
 180 σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
 μηδὲ ἕα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας."
 ὥς φάθ', ὃ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης,
 βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δὲ κόμισσεν
 κῆρυξ Εὐρυβάτης Ἰθακήσιος, ὃς οἱ ὀπήδει.
 185 αὐτὸς δ' Ἀτρεΐδew Ἀγαμέμνωνος ἀντίος ἐλθὼν
 δέξατό οἱ σκῆπτρον πατρώιον, ἄφθιτον αἰεὶ·
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
 ὃν τινα μὲν βασιλῆα καὶ ἔσοχον ἄνδρα κιχείη,
 τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·
 190 "δαιμόνι', οὐ σε ἔοικε κακὸν ὥς δειδίσσεσθαι,

No compounds of *eis* with *βάλλω*, *πίπτω*, *τίθημι*, are found in Homer. See on A 245.

179. *μηδέ τ' ἐρώει*: and draw not back, do not rest; as X 185.

182 = K 512, cf. T 380. — *ἔπα*: obj. of *ξυνέηκε*, while *θεᾶς* is a limiting gen.

183. *βῆ δὲ θέειν*: he set out to run, cf. A 34, *βῆ δ' ἰέναι* Δ 199. — *ἀπὸ* κτλ.: in his haste, since it hindered him in running, as ξ 600, cf. *βῆ δὲ θέειν, τὰ δὲ τεύχε' ἀμύμονι δῶκεν ἑταίρω* P 698, *σφαίρῃ (ball) ταὶ δ' ἔρ' ἔπαιζον ἀπὸ κρήδεμνα (veils) βαλοῦσαι* ζ 100. — *κόμισσεν*: cf. A 594.

184. *Εὐρυβάτης*: described (τ 244–248) as slightly older than Odysseus himself, with round shoulders, dark complexion, and curly hair; he accompanies Odysseus to the tent of Achilles, I 170. Agamemnon has a herald of the same name, A 320. — The herald here, as usual, serves as the prince's personal attendant.

185. *ἀντίος*: for the const., cf. A 535.

186 f. Cf. vs. 45 f. — *δέξατό οἱ*: lit. took for him, received from him, as a sign that he acted in the name and with the authority of Agamemnon. — *πατρώιον*: see vs. 103 ff.

188. *ὃν τινα μὲν*: correlative with *ὃν δ' αὖ ν. 198*. — *βασιλῆα κτλ.*: prince or noble who had not been present at the council of the Gerontes. — *κιχείη*: iterative opt. with *ὃν τινα*, cf. A 610.

189. *τὸν δὲ* κτλ.: apod. to the hypothetical *ὃν τινα*. For *δέ* in apod., cf. v. 322; see § 3 n. — *ἀγανοῖς*: cf. vs. 164, 180.

190. *δαιμόνι*: the connection decides whether this is used in a respectful, a pitying, or a reproving tone, cf. v. 200, A 561, Ω 194 (addressed by Priam to his sorrowing wife). — *κακὸν ὥς*: for the length of the ultima of *κακόν*, cf. *ὕριδᾶς ὥς ν. 764*, Γ 2, *πέλεκῆς ὥς Γ 60*, *θεὸς ὥς Γ 230*. Praepositive *ὥς* is not used in Homeric comparisons, and when *ὥς* follows the word to which it belongs, it is accented; cf. Γ 196. Cf. *ὥς ὅτε ν. 209*, *ὥς τε ν. 289*,

ἀλλ' αὐτός τε κάθησο καὶ ἄλλους ἰδρνε λαούς.
οὐ γάρ πω σάφα οἶσθ' οἷος νόος Ἀτρεΐδων·
νῦν μὲν πειρᾶται, τάχα δ' ἕψεται νῖας Ἀχαιῶν.
ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν, οἷον ἔειπεν.

195 μὴ τι χολωσάμενος ῥέξῃ κακὸν νῖας Ἀχαιῶν.
θυμὸς δὲ μέγας ἐστὶ διοτρεφέος βασιλῆος,
τιμὴ δ' ἐκ Διὸς ἐστι, φιλεῖ δέ ἐ μῆτιέτα Ζεὺς."

ὃν δ' αὖ δῆμον ἄνδρα ἴδοι βοόωντά τ' ἐφεύροι,
τὸν σκῆπτρῳ ἐλάσασκεν ὁμοκλήσασκέ τε μῦθῳ·
200 "δαίμονι", ἀτρέμας ἦσο καὶ ἄλλων μῦθον ἄκουε,
οἱ σέο φέρτεροί εἰσι, σὺ δ' ἀπτόλεμος καὶ ἀναλκις,
οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος οὔτ' ἐνὶ βουλῇ.

ἀτ v. 326. — κακόν: coward. κακός and ἀγαθός have no moral quality in Homer. They are useless and useful, according to the circumstances of the case; here, κακόν is useless in war.

191. ἄλλους λαούς: λαούς is virtually in appos. with ἄλλους, see § 1 u. The others, namely the soldiers.

192. For the 'sigmatism,' cf. A 179 f. — σάφα: Att. σαφός which is not found in Homer; similarly the adv. of ὥκως is always ὅκα, τάχα is freq., ταχέως only Ψ 365; see § 38 h. — νόος: mind, purpose.

193. πειρᾶται: cf. v. 73. — ἕψεται: cf. A 454.

194. ἐν βουλῇ: const. with οἷον ἔειπεν. — οὐ πάντες ἀκούσαμεν: the speaker politely includes himself with the persons addressed, as v. 342, η 307. The 1st pers. is used in a different tone in v. 208.

195. μὴ τι: beware lest perchance, cf. A 26. — χολωσάμενος: see on A 387, Γ 413. — κακόν, νῖας: for the two accs. after ῥέξῃ, cf. Γ 351, 354.

196. θυμὸς δὲ μέγας: terrible is the anger.

197. τιμὴ κτλ.: "he is king *dei gratia*; the rest must obey." Cf. v. 206; see on A 176.

198. δῆμον ἄνδρα: the common people are contrasted with the nobles of v. 188. The ultima of δῆμον remains long, cf. δίσκου οἶδρα Ψ 431, ἐπὶ δῖφρου εἶσαν Ω 578; see § 41 o.

199. σκῆπτρῳ: he uses the staff in a similar way vs. 265 f. — ἐλάσας: iterative aor. from ἐλαύνω, ἐλάω (§ 38 d).

200. ἄκουε: give ear; pres. as a general injunction, "be obedient."

201. σέο: not enclitic since there is a contrast in the comparison. — φέρτεροι: cf. A 281. — σὺ δε: closely connected with the rel. clause by the anaphoric relation of σὺ to σέο, as Δ 61, Θ 103. The Eng. idiom prefers the subord. const., "while thou art"; see § 3 q. ἐσεῖ is to be supplied, as Γ 434, φ 439, x 288, Ψ 588.

202. ἐναρίθμιος: counted, not a mere cipher, cf. in numero nullo Cic. de Or. iii. 56. 213. — βουλῇ: as A 258; not in its technical meaning of council. Here again appears the

οὐ μὲν πως πάντες βασιλεύσομεν ἐνθαδ' Ἀχαιοί.
οὐκ ἀγαθὸν πολυκοιρανίη· εἰς κοίρανος ἔστω,
205 εἰς βασιλεύς, ᾧ ἔδωκε Κρόνου παῖς ἀγκυλομήτεω
[σκηπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βασιλεύῃ].”
ὡς ὁ γε κοιρανέων δέπεε στρατῶν· οἱ δ' ἀγορήνδε
αὐτίς ἐπεσσεύοντο νεῶν ἅπο καὶ κλισιάων
ἦχῃ, ὥς ὅτε κύμα πολυφλοίσβοιο θαλάσσης
210 αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος.
ἄλλοι μὲν ῥ' ἔζοντο, ἐρήτυθεν δὲ καθ' ἑδρας·
Θερσίτης δ' ἔτι μῦνος ἀμετροεπῆς ἐκολῶα,
ὅς ῥ' ἔπεα φρεσὶν ᾔσων ἄκοσμά τε πολλά τε ᾔδη,

freq. contrast of strength of body and mind. See on A 258.

203. οὐ μὲν πως κτλ.: a drastic form of expression, suited to the common soldiery. "Agamemnon alone commands here, the rest of us must obey."

204. For the asyndeton, cf. A 117. — οὐκ ἀγαθόν: as a pred. subst. (not a good thing), cf. triste lupus stabilis Verg. *Ecl.* iii. 80. — εἰς κτλ.: asyndeton of contrast, see § 2 m.

205. ἔδωκε: granted, sc. βασιλεύειν, implied in βασιλεύς (unless v. 206 is read).

206. Cf. I 99. — σφίσι: for them; Ἀχαιοί from v. 203 is before the mind.

207. δέπεε: strode through, cf. A 247.

208. Cf. vs. 86, 91.

209. ἦχῃ εἰς: for the hiatus justified by the caesura, cf. v. 211; see § 9 b; for hiatus allowed after the first foot, see on A 383. Cf. θάλασσα ἠχέεσσα A 157. — The second hemistich as A 34.

210. αἰγιαλῷ βρέμεται: roars on the shore. — σμαραγεῖ κτλ.: chiasmic with the previous clause (§ 2 e); para-

tactically (§ 3 n) expressing result; "so that the high sea resounds from the noise of the breakers."

Vs. 211–277. *The insolent Thersites and his chastisement.*

211. ἔζοντο ἐρήτυθεν: for the hiatus, cf. vs. 216, 315; see § 9 b. — καθ' ἑδρας: as v. 99.

212. Θερσίτης: from θέρος, the Aeol. form of θάρσος daring, rashness, see § 4 f. The name (Θερσίτης) appears in a Thessalian inscription of 214 B.C. It is noteworthy that the poet does not say from what country of Greece Thersites came, and thus offends no one by the episode. — Thersites makes his cause odious by his advocacy of it. The vulgar demagogue was intended by the poet to awaken antipathy, and thus is represented to be just as disagreeable and deformed in body as in character. The Greeks always associated a beautiful soul with a beautiful person. — μῦνος: made emphatic by its position before the caesura. For the form, see § 5 c. — ἀμετροεπῆς: pred. — ἐκολῶα: equiv. to κολῶν ἑλῶνα, cf. A 575.

213. εἰς ῥα κτλ.: a more explicit

μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεῦσω,
 215 ἀλλ' ὅτι οἱ εἴσαιτο γελοῖον Ἀργείοισιν
 ἔμμεναι. αἰσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν·
 φορκὸς ἔην, χωλὸς δ' ἕτερον πόδα· τῷ δέ οἱ ὤμῳ
 κυρτῷ, ἐπὶ στήθος συνοχωκότε· αὐτὰρ ὑπερθεῖν
 φοξὸς ἔην κεφαλὴν, ψεδνὴ δ' ἐπενήνοθε λάχνη.
 220 ἔχθιστος δ' Ἀχιλῆι μάλιστ' ἦν ἡδ' Ὀδυσῆι·
 τῷ γὰρ νεικεῖσσκε. τότ' αὖτ' Ἀγαμέμνονι δῖω
 ὀξέα κεκληγῶς λέγ' ὀνειδέα· τῷ δ' ἄρ' Ἀχαιοὶ

statement of *ἀμετροεπείας*. — *ἄκοσμα* ἦδη: lit. *knew disorderly things*, *had a disorderly mind*; cf. *ἀθεμίστια* ἦδη: 189 *had a lawless heart*, *κεδνὰ ἰδύια* α 428 *trusty-hearted*, *ἄγρια οἶδεν* Ω 41 *has a savage heart*.

214. *μάψ* . . . *κόσμον*: as E 759, γ 188. — *ἐριζέμεναι*: the result of *ἄκοσμα* κτλ., cf. *μάχεσθαι* A 8.

215. *ἀλλ' ὅτι* κτλ.: contrasted with *κατὰ κόσμον*, while *ἐριζέμεναι* supplies the idea of *saying*. He was an insolent clown, a *γελοιοποιός*. — *εἴσαιτο*: from the theme of *οἶδα*. For the opt. in a cond. rel. sent., cf. vs. 188, 198, *ὅν δὲ λάβοιμι* | *ρίπτασσκον* O 22 f., cf. A 554. G. 233, H. 914 B. *εἴσαιτο* is equiv. to *δόξειε*.

216. *αἰσχιστος*: pred., i.e. "he was the ugliest man who came" etc., cf. v. 673, A 266. — *ὑπὸ Ἴλιον*: up under Ilios, i.e. under the walls of Ilios; cf. vs. 249, 492, 673, Ψ 297, Δ 407, A 181.

217. *φορκός*: bandy-legged, cf. *faix*, *falcones*. — *τῷ δέ οἱ ὤμῳ*: cf. *τῷ δέ οἱ ὄσσε* O 607.

218. *κυρτῷ, συνοχωκότε*: in contrast with a broad-shouldered, heroic form. *συνόχωκα* is formed from *συνέχω* as *οἴχωκα* K 252 from *οἴχομαι*. — *συνοχωκότε· αὐτέφ*: the hiatus is jus-

tified by the bucolic diaeresis, §§ 9 δ, 40 λ. — *ὑπερθεῖν*: as contrasted with *φορκός* κτλ.

219. *ψεδνὴ* κτλ.: his misshapen, sugarloaf head was not concealed by the thick locks of the *κόρη κομῶντες* Ἀχαιοί, but was covered only by sparse hair.

220. *ἔχθιστος*: cf. A 176. — Ἀχιλῆι, Ὀδυσῆι: Achilles and Odysseus represented the two cardinal virtues of the heroes, bravery and prudence, in which qualities Thersites was lacking. — *μάλιστα*: *potissimum*. Const. with *ἔχθιστος*, cf. v. 57.

221. *νεικεῖσσκε*: *was wont to upbraid*, contrasted with *τότ' αὖτε*. For the form (from *νεικέω* the old form of *νεικέω*), cf. *ἐτελεετο* A 5, *νεικέησι* A 579, *νεικέω* v. 243, *πειλόντες* v. 536; see § 29 i. — Ἀγαμέμνονι: against Agamemnon; dat. of interest.

222. *ὀξέα κεκληγῶς*: with discordant cry. — *λέγ' ὀνειδέα*: rehearsed, enumerated, reproaches; *λέγειν* in Homer is never strictly equiv. to *εἰπεῖν*. Thersites accused the king of covetousness, sensuality, cowardice, injustice. — *τῷ*: Agamemnon, at whom the Achaeans were then angry, so that Thersites could be sure of the applause of his audience.

- ἐκπάγλως κοτέοντο, νεμέσσηθέν τ' ἐνὶ θυμῷ.
αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ·
225 "Ἀτρεΐδῃ, τέο δὴ αὐτ' ἐπιμέμφεαι ἥδὲ χατίζεις;
πλεῖαί τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναικες
εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἄς τοι Ἀχαιοὶ
πρωτίστῳ δίδομεν, εἴτ' ἂν πτολίεθρον ἔλωμεν.
ἦ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὃν κέ τις οὔσει
230 Τρώων ἱπποδάμων ἐξ Ἰλίου υἱὸς ἄποινα,
ὃν κεν ἐγὼ δῆσας ἀγάγῃ ἢ ἄλλος Ἀχαιῶν·
ἦε γυναικα νήν, ἵνα μίσγεται ἐν φιλότῃη,

223. *κοτέοντο*: *impf.* to express a continued state of feeling, while *νεμέσσηθέν* refers to the occasion which caused their anger, *cf.* A 331.

225-242. *Speech of Thersites*. This assumes a knowledge of Agamemnon's real intention to continue the war. This knowledge might have been gained from the words of Odysseus.

225. Ἀτρεΐδῃ: Thersites gives him no title of honor, but this was not necessary, see v. 284, A 17. — τέο: τίς (§ 24 r) *for what*. For the gen., see on A 65. — δὴ αὐτ': *cf.* A 340. — Instead of inquiring the purpose of Agamemnon, Thersites attributes to the king the most selfish motives (implying that he continues the war only for his own private advantage), and alludes maliciously to the quarrel with Achilles. — "What dost thou lack? Hast thou not enough?"

227. ἐνὶ κλισίῃς: *in your quarters*. — ἐξαίρετοι: explained by the following *rel. clause*, *cf.* οὐλομένην A 2, κακὴν A 10.

228. πρωτίστῳ: *sup. formed regularly from πρώτος* which is already *sup. in meaning*, *cf.* Eng. *chiefest*. — δίδομεν: *are wont to give*, with a *cond.*

rel. sent., *cf.* A 554. For the thought, see on A 124, 163. Thersites reckons himself among the brave warriors. — πτολίεθρον: as A 164.

229. ἦ ἔτι κτλ.: *surely etc.* He answers ironically the question which he himself had put; *cf.* A 203. — ἔτι καὶ χρυσοῦ: *gold also as well as copper and slaves*. Gold was rare in Greece before the Persian wars, but was abundant in Asia Minor. Schliemann, however, has found treasures of gold ornaments not only at Hissarlik (which many think to be the site of the ancient Ilios) but also at Mycenae. The latter city is called *πολύχρυσος*, H 180, A 46, γ 305; for Troy, *cf.* πρὶν μὲν (*i.e.* before the Achaeans besieged the city) γὰρ Πριάμοιο πόλιν μέροπες ἄνθρωποι | πάντες μυθίσκοτο πολύχρυσον πολύχαλκον x 288 f. — καὶ οὔσαι: *for κέ with the fut. ind.*, *cf.* A 139, 175, but see § 3 b.

230. ἄποινα: *in appos. with δν*.

231. δν κτλ.: *whom I shall take captive and lead etc.* Empty boasting, as v. 238.

232. γυναικα νήν: as Chryseis or Briseis. The acc. seems to be caused by attraction to the const. of the preceding *rel. clause*; or ποθέεις may be

- ἦν τ' αὐτὸς ἀπονόσφι κατίσχεαι. οὐ μὲν ἔοικεν
 ἀρχὸν ἐόντα κακῶν ἐπιβασκόμεν υἱας Ἀχαιῶν.
 235 ὦ πέπονες, κάκ' ἐλέγχε', Ἀχαιῖδες, οὐκέτ' Ἀχαιοί,
 οἴκαδέ περ σὺν νηυσὶ νεώμεθα, τόνδε δ' ἑώμεν
 αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὄφρα ἴδῃται,
 ἥ ρά τί οἱ χῆμεις προσαμύνομεν ἧε καὶ οὐκί·
 ὃς καὶ νῦν Ἀχιλῆα, ἔο μέγ' ἀμείνονα φῶτα,
 240 ἡτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
 ἀλλὰ μάλ' οὐκ Ἀχιλῆι χόλος φρεσὶν, ἀλλὰ μεθήμων·

in the speaker's mind, a thought carried on from *ἐπιδύεαι*.

233. ἦν τε κατίσχεαι: rel. clause with subjv. in final sense, cf. Γ 287. — αὐτὸς ἀπονόσφι: for *thyself* alone.

234. ἀρχὸν ἐόντα κτλ.: that one who is a leader etc., i.e. that thou who art their leader. — κακῶν ἐπιβασκόμεν: bring into misfortune, cf. *εὐκλείης ἐτίθησεν* Θ 285 bring to honor. Reference to the pestilence and the alienation of Achilles.

235. πέπονες: "my good fellows." This word is generally used by an elder or superior, either in an affectionate tone as E 109, or (seldom) in a tone of contemptuous superiority as here. Cf. ὦ πέπον, ὦ Μελέας Z 55, κριὲ πέπον: 447 (of Polyphemus to his pet ram). — κάκ' ἐλέγχεαι: in concrete personal sense, *coward cautions*. — Ἀχαιῖδες κτλ.: as H 96, cf. *γυναῖκες ἔρ' ἀντὶ τέτυξο* Θ 163, o vere Phrygiae, neque enim Phryges Verg. *Aen.* ix. 617.

236. οἴκαδέ περ: homeward, at all events. — σὺν νηυσί: as A 179. — τόνδε: cf. 38' ἀνὴρ A 287.

237. αὐτοῦ: right here, explained as usual by the following words. It often stands as here at the beginning of a verse, cf. v. 332. — γέρα πεσσέμεν: digest (enjoy) his gifts of honor,

i.e. learn and suffer the consequences of his greed. Cf. *καταπέψαι* | μέγαν δῶρον οὐκ ἐδυνάσθη Pind. *Ol.* i. 55 f.

238. ἥ καὶ ἡμεῖς κτλ.: whether we too (the rank and file of the Achaeans) are of use to him or not; as if Agamemnon in his pride trusted to his own might and to that of the other leaders, despising the rest, bereft of whose help, he can do nothing. — For the crasis, see § 8. — ἧε καὶ οὐκί: cf. vs. 300, 349. The speaker presents the alternatives as open, but still implies a choice between them. Cf. vs. 300, 349.

239. ὃς: excl., *he who*. — καὶ νῦν: see on A 109. This introduces an example of Agamemnon's failure to recognize others' services. — ἔο: Att. οὐ (§ 24 a, cf. *σέο* for *σοῦ*, v. 248). For the length of the ultima before μ, see § 41 j.

240 = A 356, 507. — Thersites who was wont to speak injuriously of Achilles (v. 221), now plays the part of his advocate (and uses his very words) in order to attack Agamemnon in a sensitive spot; but he introduces a sting at Achilles into the next verse.

241. μάλ' οὐχ χόλος: sc. *ἐστὶ*, no anger at all. — μεθήμων: pred., with Achilles as subj. Cf. *μεθέμεν χόλον* A 283.

ἡ γὰρ ἂν, Ἀτρεΐδῃ, νῦν ὕστατα λαβήσαιο."

ὥς φάτο νεικείων Ἀγαμέμνονα, ποιμένα λαῶν,
Θερσίτης. τῷ δ' ὦκα παρίστατο δῖος Ὀδυσσεύς,
245 καὶ μιν ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μῦθῳ ·

"Θερσίτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητής,
ἰσχεο, μηδ' ἔθελ' οἷος ἐριζέμεναι βασιλεύσω.
οὐ γὰρ ἐγὼ σέο φημί χειριότερον βροτὸν ἄλλον
ἔμμεναι, ὅσσοι ἅμ' Ἀτρεΐδης ὑπὸ Ἴλιον ἦλθον.

250 τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις,
καὶ σφιν ὄνειδέα τε προφέροισ, νόστον τε φυλάσσοις.
οὐδέ τί πω σάφα ἴδμεν ὅπως ἔσται τάδε ἔργα,
ἡ εὖ ἦε κακῶς νοστήσομεν νῆες Ἀχαιῶν.

[τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
255 ἦσαι ὄνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν.

242 = A 232.

244. Θερσίτης: by its position strongly contrasted with Ὀδυσσεύς. — τῷ: for the dat. of rest with παρίστατο, cf. v. 175, A 245, 598, Γ 89.

245. ὑπόδρα: as A 148. — χαλεπῷ μῦθῳ: the opposite of ἀγαυοῖς ἐπέεσσιν v. 164. — ἠνίπαπε: for the form, see § 25 k.

246-248. *Odysseus rebukes Thersites.*

246. ἀκριτόμυθε: thou endless babbler, cf. vs. 212, 796, ὄνειροι ἀμήχανοι ἀκριτόμυθοι τ 560. For the opposite, cf. Γ 214. — λιγύς περ ἐὼν: cf. A 248; recognition of his ability, but sarcastic; cf. v 274.

247. ἰσχεο: as A 214. — μηδ' ἔθελαι: cf. A 227.

248. οἷ: const. with φημί. — χειριότερον: for other forms of this comp., cf. A 80, 114.

249. ὅσσοι: i.e. of all who; the rel. clause represents a gen., cf. εἰ μὲν τις θεός ἐσσι τοὶ οὐρανὸν εὐρὴν ἔχουσιν § 150,

ἢ νέων ἀνδρῶν ἡ (sc. of those) οἱ προγενέστεροι εἰσιν B 29, δ 177, ε 422.

250. τῷ οὐκ ἂν κτλ.: therefore (since thou art the basest of all) shalt (shouldst) thou not. See on A 301. The speaker returns to the admonition of v. 247. — βασιλῆας: for the pl., cf. Γ 49. — ἀνὰ στόμα: i.e. on your lips.

251. καί: see on v. 74. — σφίν: for the dat., cf. Ἀγαμέμνονι v. 221. — νόστον φυλάσσοις: guard the return, which now threatened (as it were) to escape them.

252. οὐδέ τί πω κτλ.: but not at all clearly yet. — ὅπως κτλ.: how these matters here (if they are speaking) shall end. This verse is explained by the following. — ἔργα: cf. A 518.

253. νοστήσομεν: we shall return. Brachylogic for "shall enter upon our return, with good or evil fortune."

254. τῷ: as v. 250.

255. ἦσαι: ἦσθαι with a partic. often has no thought of contrast of position (as sitting to standing), but denotes

- ἦρωες Δαναοί. σὺ δὲ κερτομέων ἀγορεύεις.]
 ἀλλ' ἔκ τοι ἔρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 εἴ κ' ἔτι σ' ἀφραΐνοντα κιχήσομαι ὥς νύ περ ὦδε,
 μηκέτ' ἔπειτ' Ὀδυσῆι κάρη ὤμοισιν ἐπέη,
 260 μῆδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἶην,
 εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα εἵματα δύσω,
 χλαῖνάν τ' ἥδὲ χιτῶνα, τὰ τ' αἰδῶ ἀμφικαλύπτει,
 αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω
 πεπληγῶς ἀγορήθεν ἀεικέσσι πηληγῆσιν."
 265 ὥς ἄρ' ἔφη, σκώπτρῳ δὲ μετάφρενον ἦδὲ καὶ ὦμον

self-satisfied continuance in the action of the partic., cf. A 184. The verb is the more noteworthy here since Thersites is not sitting (cf. v. 268). — διδοῦσιν: as if from δίδω, cf. ἀφίει A 25, τίθει A 441.

256. ἦρωες: obs. the contrast with σὺ. — κερτομέων: cf. A 539.

257 = β 187, ρ 229, σ 82; cf. A 204, 212. Formula to introduce a sharp threat.

258. ἔτι: again. — ὥς νύ περ ὦδε: as I did just now. πέρ is to be construed with ὥς.

259. μηκέτι κτλ.: apod. in the form of an imprecation: "May destruction come upon me and my house." Cf. ἀντίκ' ἔπειτ' ἄρ' ἐμεῖο κάρη τάμοι ἀλλότριος φάος, | εἰ μὴ ἐγὼ κείνοισι κακὸν πάνταςσι γενόμεν π 102 f. — Ὀδυσῆι: more impressive than the pers. pron. ἐμοί, cf. A 240.

260. Τηλεμάχοιο: the only child of Odysseus and Penelope. He was an infant when his father embarked for Troy, λ 448. In the *Iliad* he is mentioned only here and Δ 354. — κεκλημένος εἶην: being is included in being called, see on A 293; thus this prayer includes the ruin of Telemachus.

261. εἰ μὴ κτλ.: this sent. contains

two clauses, connected by μέν . . . δέ, preceded by σε λαβὼν which is common to both clauses and which gives to αὐτόν v. 263 its personal reference. — λαβὼν: see on λάν A 188. — ἀπὸ δύσω: strip off, followed by two accs. — φλα: often used in Homer in a familiar tone where the less emotional Eng. idiom would not use dear, but it is distinctly more than the possessive pron. and part of the original coloring is lost if it is rendered simply by thy, his, etc. See on Γ 138.

262. τὰ τε: combines the objects; whatever covers thy nakedness; cf. γῆρας καὶ θάνατος, τὰ τ' ἐπ' ἀνθρώποισι πέλονται ν 60. — This would be the most bitter disgrace.

263. αὐτόν: thyself; the man in contrast with his clothing, cf. A 47; see § 1 h.

264. πεπληγῶς κτλ.: flogging thee away from the place of assembly. πεπληγῶς like κεκληγῶς v. 222, τετριγῶτας v. 314, does not imply past time; see H. 849. — ἀεικέσσι: a standing epith. of blows, cf. πηληγῆσιν ἀεικέλεσσι δ 244.

265. σκώπτρῳ . . . πηλῆξιν: a heavy blow over the back from one shoulder to the other, as a foretaste of the

πλήξεν· ὁ δ' ἰδνώθη, θαλερὸν δέ οἱ ἔκφυγε δάκρυ,
 σμῶδιξ δ' αἱματόεσσα μεταφρένου ἔξυπανέστη
 σκήπτρου ὑπο χρυσεῖον. ὁ δ' ἄρ' ἔζητο τάρβησέν τε,
 ἀλγήσας δ', ἀχρεῖον ἰδὼν, ἀπομόρξατο δάκρυ.

270 οἱ δὲ καὶ ἀχνύμενοί περ ἐπ' αὐτῷ ἡδὺν γέλασσαν·
 ὧδε δὲ τις εἵπεσκεν ἰδὼν ἐς πλησίον ἄλλον·

“ὦ πόποι, ἦ δὴ μυρὶ Ὀδυσσεὺς ἐσθλὰ ἔοργεν
 βουλὰς τ' ἐξάρχων ἀγαθὰς πόλεμόν τε κορύσσω·
 νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,

275 ὃς τὸν λωβητῆρα ἐπεσβόλον ἔσχ' ἀγοράων.

harder beating which would follow if he continued his insolence.

266. ἔκφυγε; escaped him, against his will.

267. σμῶδιξ κτλ.: a weal rose (ἀνέστη) out of the back (ἐξ), under (ὅπερ) the blow of the staff; cf. πικρὰ δὲ σμῶδιγγες ἀνὰ πλευράς τε καὶ ὤμους | αἱματι φοινικέσσαι ἀνέδραμον V 716 f.

268. σκήπτρου ὅπερ: repeats ὅπερ of ἔξυπανέστη. — ἔζητο: evidently he was not seated at v. 255, cf. vs. 211 f.

269. ἀλγήσας: seized by pain, cf. τάρβησεν v. 268, γέλασσαν v. 270; see on θάρσασε A 92. — ἀχρεῖον: cognate acc. with ἰδὼν, casting a silly look, looking foolish, cf. ἀχρεῖον δ' ἐγέλασσαν σ 163.

270. καὶ ἀχνύμενοί περ: they still sympathized with Thersites; they had not entirely recovered from their homesickness. — ἡδὺν γέλασσαν: burst into a merry laugh. This laughter quiets their excitement, cf. A 599, πάντες ἐν αὐτῷ ἡδὺν γέλασσαν | μνηστῆρες, καὶ δὴ μέλειεν χαλεποῖο χόλου φ 376 f.

271 = Δ 81, X 372, θ 328, κ 87, ν 167, σ 72, 400, φ 396. For the first hemistich, cf. Γ 297, 319, Η 178, 201. — τίς: represents public opinion. — ἰδὼν: not of an action prior to that of the prin-

cipal verb, but coincident with it; casting a glance. — πλησίον: as subst. — ἄλλον: as v. 191.

272. ὦ πόποι: the interjection which expressed sorrow A 264, here expresses pleased surprise. — ἦ δὴ: verily before now, contrasted with νῦν δέ v. 274. For the paratactic form of expression, cf. v. 798; see § 3 n. — ἔοργεν: the perf. marks the character of Odysseus as shown in the past, while ἔρεξεν v. 274 refers to the single act; just as in Eng. “he has done etc., but he never did a better thing.”

273. ἐξάρχων: first suggesting, proposing.

274. μέγ' ἄριστον: pred. to τόδε the obj.; “this is far the best thing that” etc., cf. v. 216. The difference between this and ἔσχ' ἄριστον, cf. A 69, is simply metrical; see § 4 d. — ἔρεξεν: for the single ρ after the aug., see § 26 g.

275. ὃς κτλ.: rel. clause with causal force, since he. — τὸν λωβητῆρα ἐπεσβόλον: for the order of words, see on A 340. — ἔσχε: checked, equiv. to ἔπαυσεν, coincident with ἔρεξεν v. 274; cf. the explanation of τόδε ἔργα v. 262 by the following verse. — ἀγοράων: speeches before the people, cf. v. 788. For the gen., cf. ἀντὶς v. 97.

οὐ θὴν μιν πάλιν αὖτις ἀνήσει θυμὸς ἀγῆνωρ
νυκίειν βασιλῆας ὀνειδείοις ἐπέεσσιν.”

ὥς φάσαν ἡ πληθὺς, ἀνὰ δ' ὁ πολίπορθος Ὀδυσσεὺς
ἔσση σκῆπτρον ἔχων. παρὰ δὲ γλαυκῶπις Ἀθήνη
280 εἰδομένη κήρυκι σιωπᾶν λαὸν ἀνώγειν,
ὥς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι νῆες Ἀχαιῶν
μῦθον ἀκούσειαν καὶ ἐπιφρασσαίαιτο βουλήν.
ὁ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·
“Ἀτρεΐδῃ, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ
285 πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν,
οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν, ἣν περ ὑπέσταν

276. Inferential asyndeton; see § 2 π. — οὐ θὴν: *hardly, I think*; θὴν is ironical here, like Att. *δήπου*. — πάλιν αὖτις: lit. *back again, again, anew*. πάλιν marks a return to the same point, cf. A 116. Cf. *δεύτερον αὖτις* A 513.

Vs. 278-335. *Speech of Odysseus before the assembly of the people. He urges the continuance of the war in accordance with the omens sent by Zeus.*

278. ἡ πληθὺς: *the crowd there*; with pl. as collective, see on v. 99. — ἀνὰ ἔσση: shows that Odysseus resumed his seat after chastising Thersites, see on v. 76. — πολίπορθος: a general title of honor, not simply because *Τροίης ἱερὸν πολίπορθον ἔπερσεν* α 2; the same epith. is applied to Achilles θ 372, O 77, φ 560, η 108; it is given to Oileus v. 728, to Ares τ 152, to Enyo (the goddess of war) E 333. In the *Odyssey*, it is given only to Odysseus.

279. παρὰ: *adv., by his side*.

280. εἰδομένη κήρυκι: as θ 8 where Athena calls the Phaeacians to an assembly. — ἀνώγειν: Att. *ἀνώγει*, plpf. as impf.

281. ἅμα τε: the position of τε is

free, cf. A 417, I 519; it seems to be intended here to unite the two verbs, and properly has its place after the first of the ideas which it connects. It is the more remarkable here since a combination with τε καὶ follows. — οἱ πρῶτοι κτλ.: i.e. *the most remote as well as the nearest*.

283. See on A 73.

284. Ἀτρεΐδῃ: Odysseus turns first to the king whose authority has been challenged; he now defends the king's purpose directly, as he had defended it indirectly in his address to Thersites. He then opposes the motives for return which had been advanced.

285. πᾶσιν βροτοῖσιν: lit. *for all mortals, in the eyes of all men*, cf. Δ 95, I 303, ψ 595. — ἐλέγχιστον: *most disgraced*, for its formation from *ἐλέγχος*, cf. *ἐχθιστος* A 176; see § 22 b. — θέμεναι: *make*, cf. v. 319; see on A 2. — μερόπεσσι: only here with *βροτοί*, cf. A 250.

286. οὐδέ τοι κτλ.: *paratactic for, "since they do not" etc.* — ἣν περ ὑπέσταν: *which they surely promised*, see v. 339; or *the very promise that they made*, see on v. 318.

- ἐνθάδ' ἔτι στείχοντες ἀπ' Ἄργεος ἵπποβότοιο,
 Ἴλιον ἐκπέρσαντ' ἐντείχεον ἀπονέεσθαι.
 ὥς τε γὰρ ἦ παῖδες νεαροὶ χῆραί τε γυναῖκες
 290 ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι.
 ἦ μὴν καὶ πόνος ἐστὶν ἀνιθέντα νέεσθαι.
 καὶ γάρ τίς θ' ἓνα μῆνα μένων ἀπὸ τῆς ἀλόχοιο
 ἀσχαλάα σὺν νηὶ πολυζύγῳ, ὃν περ ἄελλαί
 χειμέριαι εἰλέωσω ὀρωομένη τε θάλασσα.
 295 ἡμῖν δ' εἰνατός ἐστι περιτροπέων ἐνιαυτὸς
 ἐνθάδε μιμνόντεσσι. τῷ οὐ νεμεσίζοιμ' Ἀχαιοὺς
 ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης

287. ἐνθάδε κτλ.: *as they were still coming*, "as they were on their way to Troy," cf. § 351, 736. — Ἄργεος: i.e. *Peloponnesus*, see on A 30. For the epith., cf. *aptum dicet equis Argos ditiesque Mycenae* Hor. *Carm.* i. 7. 9.

288 = v. 113. — ἐκπέρσαντα: *σέ* is subj., supplied from τοί above. — ἀπονέεσθαι: in app. with ὀδόσχεσιν.

289. ἦ: *in truth*, as vs. 229, 242, 272.

290. ἀλλήλοισιν: *with each other, to each other*. — ὀδύρονται: with pregnant force, followed by the inf., *mournfully they long*; see on A 22. Cf. νόστον ὀδυρομένην ε 153, ὀδύρετο πατρίδα γαῖαν ν 219, ὀλοφύρεται ἑλκίμος εἶναι χ 232.

291. ἦ μὴν καὶ κτλ.: *concessive and excusing*: "our trouble has been enough to make a man return to his home." The other side of the picture is introduced v. 297 by ἀλλὰ καὶ ἔμπης. As a wise orator, Odysseus concedes that their longing for home is natural, (many a man is homesick after a single month away from his family), but he emphasizes the motives for continuing the struggle. —

ἀνιθέντα: agrees with τινά implied as the subj. of the inf. — νέεσθαι: inf. of result, see on μάχεσθαι A 8.

292. καὶ ἓνα: *even a single*; this introduces an inference a minori ad maius, cf. I 632 ff. — τίς τε: *many a one*. — ἀπό: cf. v. 162, A 562.

293. πολυζύγῳ: *with many 'yoke-timbers,' hence strong*. — ὃν περ: refers to τίς τε.

294. εἰλέωσω: for the mode, see on A 554. — ὀρωομένη: *when it is excited*.

295. ἡμῖν μιμνόντεσσι [μίμνουσι]: *for us remaining here*; i.e. we have been here nearly nine years. For the dat. cf. A 250, θωδεκάτῃ δέ οἱ ἡὲς | κεῖμένῳ Ω 413 f. it is the twelfth day that he has been lying dead, τ 192 f., ἥδη γὰρ οἱ (Odysseus) εἰκοσὶν ἔτος ἐστίν, | ἐξ οὗ καίθεν ἔβη τ 222. — περιτροπέων: *rolling*, cf. v. 551, περὶ δ' ἑτραπον ὄραι κ 469, περιπλομένον ἐνιαυτῶν α 16, volventibus annis Verg. *Aen.* i. 234, volvendis mensibus ib. 269.

297. ἀσχαλάαν: for the form, see § 29 c. — ἔμπης: as A 562. — *But even in spite of all that, it is a shame to remain long and yet return unsuccessful.*

- αἰσχρόν τοι δηρόν τε μένειν κενεόν τε νέεσθαι.
 τλήτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὄφρα δαῶμεν,
 300 ἢ ἐτεδὸν Κάλχας μαντεύεται ἥε καὶ οὐκί.
 εὖ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσίν, ἔστέ δὲ πάντες
 μάρτυροι, οὓς μὴ κῆρες ἔβαν θανάτοιο φέρουσai·
 χθιζά τε καὶ πρωίξ, ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν
 ἡγγέροντο, κακὰ Πριάμφ καὶ Τρωσὶ φέρουσai·
 305 ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱερούς κατὰ βωμοὺς
 ἔρδομεν ἀθανάτοισι τελήεσσας ἐκατόμβας,
 καλῇ ὑπὸ πλατανίστῃ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ,

298. δηρόν κτλ.: equiv. to δηρόν μέιναντα κενεὸν νέεσθαι.—κενεόν: empty, i.e. empty-handed, without the booty gained from sacked Troy; cf. the words of Agamemnon, when after Menelaus has been wounded he supposes some Trojan to say καὶ δὴ ἔβη οἰκόνδε φίλην ἐς πατρίδα γαῖαν | σὺν κεινῇσιν (empty) νηυσὶ Δ 180 f.; οἴκαδε νισσόμεθα (sc. the comrades of Odysseus) κενεὰς σὺν χεῖρας ἔχοντες κ 42.

299. For the asyndeton, cf. v. 276. —ἐπὶ χρόνον: for a time, as μ 407.

300. ἢ ἐτεδόν: whether in truth. For ἡ . . . ἥε, see § 3 m. —μαντεύεται: makes known the will of the gods, i.e. is a prophet.

301. τόδε: refers to vs. 303 ff., and thus to vs. 308 ff.

302. μή: as hypothetical. The only instance in Homer of μή with the ind. in a cond. rel. clause; cf. v. 143. —ἔβαν φέρουσai: see on A 391, cf. κῆρες ἔβαν κτλ. | εἰς Ἀἶδαο δόμοντι ξ 207 f.

303. χθιζά τε καὶ πρωίξ: proverbial of an event still well remembered. For τε καί, see § 3 s. —Αὐλῖδα: a Boeotian harbor on the Euripus, opposite Chalcis in Euboea, where

the Achaean forces gathered, in order to set sail together for Troy. This place and the muster of the troops there received greater prominence in the later stories of this Trojan expedition.

304. ἡγγέροντο: descriptive impf., cf. A 25.

305. ἡμεῖς δέ: independent sent. explaining δτε κτλ. v. 303. —ἀμφὶ περὶ: on both sides around, round about. Such a spring is still shown at Aulis. —κατὰ βωμοὺς: cf. κατὰ στρατόν etc., see on A 318; the numerous altars of the different tribes occupied considerable space. Evidently the Greeks had no temple there, or it would have been mentioned. As in the earliest times of their religion, the woods are their temples.

306. τελήεσσας: as A 315.

307. πλατανίστῃ: the plane tree, highly valued by the orientals, which often shades springs and streams. A fragment of this tree was shown as a holy relic in the temple of Artemis, in the time of Hadrian, see πλατάνου δὲ ἥς καὶ Ὀμηρος ἐν Ἰλιδὶ ἐποίησάτο μνήμην, τὸ ἐτι τοῦ ξύλου περιὸν φυλάσσομεν ἐν τῇ ναφ. . . . δεικνύται δὲ καὶ

- ἔνθ' ἐφάνη μέγα σῆμα. δράκων ἐπὶ νῶτα δαφεινός,
 σμερδαλέος, τόν ῥ' αὐτὸς Ὀλύμπιος ἦκε φόωσδε,
 310 βωμοῦ ὑπαῖξας πρὸς ῥά πλατάνιστον ὄρουσεν.
 ἔνθα δ' ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,
 ὄζω ἐπ' ἀκροτάτῳ, πετάλοις ὑποπεπτηῶτες,
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα.
 ἔνθ' ὃ γε τοὺς ἐλεεῶν κατήσθιε τετριγῶτας.
 315 μήτηρ δ' ἀμφεποτάτο ὀδυρομένη φίλα τέκνα ·
 τὴν δ' ἐλελιξάμενος πτέρυγος λάβεν ἀμφιαχῦϊαν.
 αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 τὸν μὲν ἀρίζηλον θῆκεν θεός, ὃς περ ἔφηνεν ·
 λᾶαν γάρ μιν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω ·

ἡ πηγή παρ' ἣν ἡ πλατάνος ἐκτεφύκει, καὶ ἐπὶ λόφου πλησίον τῆς Ἀγαμέμνονος σπηλῆς οὐδὲς χαλκοῦ Paus. ix. 19. 7.

308. ἔνθα: then, repeats the idea of χρῆσά τε κτλ. v. 303.—δράκων: appositionally asyndeton.—δαφεινός: all blood red. δα is a strengthening prefix as in δασκίος, δαψιλής, equiv. to the prefix ζα which is found in ζαῆς, ζᾶεος, ζᾶκος, ζατρεφής, ζαφλεγής. Cf. φοινῆεντα δράκοντα M 202.

309. Ὀλύμπιος: see on A 353, cf. v. 824.

310. βωμοῦ ὑπαῖξας: darting from under the altar.—ῥά: points back to εἰ γὰρ δὴ τῷδε ἴδμεν.

311. νήπια τέκνα: tender children (nestlings), cf. μήτηρ v. 313 of the mother-bird; the words of human relationship being used.

312. ὑποπεπτηῶτες: crouched under, cf. κείμεν πεπτηῶς § 354.

313. ἑπτὰ: part of the wonder, since sparrows generally lay only four or five eggs. The numbers receive prominence since the interpretation of the omen rests only on the equal number of sparrows and years of war.

Cf. Pharaoh's dream with its seven fat kine for seven years of plenty, and seven lean kine for seven years of famine, Gen. xli.—μήτηρ, ἣ τέκε: for the exegesis, see § 1 t.

314. ἐλεεῶν: cognate acc., adv. with τετριγῶτας.—τετριγῶτας: for the tense, see on v. 264.

315. ἀμφεποτάτο ὀδυρομένη: for the hiatus, see on v. 211.—τέκνα: obj. of the finite verb.

316. ἐλελιξάμενος: coiling itself, in order thus to strike the bird with greater force, cf. κύνεος ἐλέλικτο δράκων A 39.—ἀμφιαχῦϊαν: repeats concisely the verb and partic. of v. 315.

317. κατὰ ἔφαγε: κατὰ as in κατήσθιε v. 314, κατακαίω, κατασβέννυμι, κατατήκω.

318. ἀρίζηλον: neut. adj. as subst., cf. v. 204; pred. after θῆκεν. Made this to be something very clear, i.e. a sign from the gods.—ὃς περ: the same god who.—ἔφηνεν: equiv. to ἦκε φόωσδε v. 309.

319. λᾶαν γάρ μιν ἔθηκε: made it a stone, turned it to stone; as Zeus did men Ω 611 ff., and Poseidon did the

- 320 ἡμεῖς δ' ἑσταότες θαυμάζομεν οἷον ἐτύχθη.
 ὥς οὖν δεινὰ πέλωρα θεῶν εἰσὶν ἑκατόμβας,
 Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευεν·
 'τίπτι' ἄνεψ' ἐγένεσθε, κάρη κομόωντες Ἀχαιοί;
 ἡμῶν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεὺς,
 325 ὄψιμον ὀψιτέλεστον, οὗ κλέος οὐ ποτ' ὀλεῖται.
 ὥς οὗτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα,
 ὥς ἡμεῖς τοσσαῦτ' ἔτεα πτολεμίζομεν αὖθι,
 τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρυάγυιαν.
 330 κείνος τῶς ἀγόρευε· τὰ δὴ νῦν πάντα τελεῖται.
 ἀλλ' ἄγε μῖμνετε πάντες, ἐκνήμιδες Ἀχαιοί,
 αὐτοῦ, εἰς ὃ κεν ἄστυ μέγα Πριάμοιο ἔλωμεν."

Phaeacian ship v. 156 ff. Cf. fit lapis et superat serpentis imagine saxum Ovid. *Met.* xii. 23.

320. Cf. Ω 394. — οἷον ἐτύχθη: what had happened; excl. giving the contents and reason of θαυμάζομεν, cf. Ζεὺ πάτερ σὺ νεμεσίῃ (angry) 'Ἄρει τάδε καρτερὰ ἔργα; | ὁσάτιόν τε καὶ οἷον ἀπόλεσε λαὸν Ἀχαιῶν E 758, P 173.

321. δεινὰ πέλωρα: dire portents, the serpent with its deeds and its petrification. — εἰσὶν ἑκατόμβαι: followed by an acc. as πέριν (famine) δ' σὺ ποτε δῆμον ἐσέρχεται o 407.

322. Cf. A 109.

323. ἄνεψ' ἐγένεσθε: became mute.

324. ἡμῶν: emphatic. — μὲν: μήν. — τότε: obj., with τέρας μέγα as pred.

325. ὄψιμον ὀψιτέλεστον: for the repetition of ὄψις, see § 1 s; for the asyndeton, cf. A 99, § 2 l. — οὗ κλέος: because of the fulfilment of the prophecy. For the form οὗ, see on v. 518, § 17 c.

327 = v. 313. — This verse is repeated since the numeral adjs. are most important for the interpretation of the omen.

328. πτολεμίζομεν: Att. πολεμοῦμεν, as from a γ-stem; see § 30 k. — αὖθι: i.e. before Ilios, like αὐτοῦ v. 237.

329. τῷ δεκάτῳ: the art. calls attention to this as the decisive year, on that tenth, "then, in the tenth year." Cf. ἐνθα μὲν εἰνότες πολεμίζομεν νῆες Ἀχαιῶν, | τῷ δεκάτῳ δὲ πόλιν Πριάμου πύρσαντες ἔβημεν | οἴκαδε σὺν νῆεσσι ξ 240 f.

330 = Ξ 48, σ 271. — τῶς: thus, as Γ 415; related to the more usual ἔς, as the Homeric τοῖ τοι, see § 24 i. — τὰ ... τελεῖται: as β 176, ε 302, ν 178.

331. ἄγε: as interjection, with pl., see on A 62.

332. ἄστυ: the πόλιν of v. 329. The poet's choice between the two words is often determined by the convenience of his verse, § 4 c f. Strictly ἄστυ is the city considered as made up of dwellings, while πόλις is the

ὥς ἔφατ', Ἀργεῖοι δὲ μέγ' ἵαχον, ἀμφὶ δὲ νῆες
 σμερδαλέον κονάβησαν ἀνυσάντων ὑπ' Ἀχαιῶν,
 335 μῦθον ἐπαινήσαντες Ὀδυσσῆος θείοιο.
 τοῖσι δὲ καὶ μετέειπε Γερήνιος ἱππότης Νέστωρ·
 "ὦ πόποι, ἦ δὴ παισὶν εἰκότες ἀγοράασθε
 νηπιάχοις, οἷς οὐ τι μέλει πολεμῆια ἔργα.
 πῇ δὴ συνθεσῖαι τε καὶ ὄρκια βήσεται ἡμῖν;
 340 ἐν πυρὶ δὴ βουλαί τε γενοῖατο μῆδεά τ' ἀνδρῶν
 σπονδαί τ' ἄκρητοι καὶ δεξιάι, ἧς ἐπέπιθμεν·

city as the 'county seat,' the central point of the territory.

333. ἀμφὶ δὲ κτλ.: paratactic clause to express result, see § 3 q; so that the ships resounded etc. Parenthetical as A 10, Γ 134, 410; ἐπαινήσαντες v. 335 refers not to Ἀχαιῶν v. 334 but to Ἀργεῖοι v. 333.

334 = Π 277. — ἀνυσάντων κτλ.: from the shout etc. For the gen. see § 3 f γ.

335. ἐπαινήσαντες: adds the reason for the shout, cf. Θ 29, ἐπίαχον vides Ἀχαιῶν | μῦθον ἀγασσάμενοι I 50 f. — Ὀδυσσῆος θείοιο: standing verse-close, see §§ 1 q, 4 c.

Vs. 336-393. Nestor's speech and Agamemnon's reply.

336. καὶ, with reference to the preceding speakers. — Γερήνιος: so called from the Messenian town where Nestor was bred and which was his place of refuge when Heracles sacked Pylos. — ἱππότης: ἱππότης, ἱππεύς, knight; but he was not mounted on horseback like the latter ἱππῆς.

337. ἀγοράασθε: with lengthened initial vowel, see § 41 g. — This reproach, though addressed to all the Greeks, is directed only against those who sympathize with Thersites in their longing to return. Nestor speaks more vehemently than Odysseus who

had prepared the way with arguments.

— For the brief comparison, see § 2 λ.

338. πολεμῆια ἔργα: periphrasis for πόλεμος, see § 2 s; cf. θαλάσσια ἔργα ε 67.

339. πῇ δὴ βήσεται: a rhetorical question, cf. Ἔκτορ, πῇ δὴ τοι μένος οἴχεται E 472, Θ 229, Ν 219 f., Ω 201. "What will become of compacts if no one thinks of keeping them?" — συνθεσῖαι τε καὶ ὄρκια: i.e. compacts sworn at sacrifices, here referring to the solemn sacrifice at Aulis. Hence Dido says non ego cum Danaïs Troianam excindere gentem | Aulide iuravi Verg. Aen. iv. 425 f. Odysseus called it only an ὑπόσχεσις, v. 286. — ἡμῖν: ethical dat.

340. ἐν πυρὶ κτλ.: ironical wish in his indignation. "Let all be thrown into the flames, as worthless." — ἐν πυρὶ: cf. E 215, where the archer Pandaros, in vexation, vows to break his bow and throw it into the fire, as useless.

341 = Δ 159. — σπονδαὶ ἄκρητοι: libations to the gods with unmixed wine, see on Γ 270; although no wine was drunk unmixed with water. — δεξιάι: see on A 54, i.e. pledges given by the right hand. — ἐπέπιθμεν: plpf. with-

- αὐτως γάρ ῥ' ἐπέεσσ' ἐριδαίνομεν, οὐδέ τι μῆχος
 εὔρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ' ἐόντες.
 Ἀτρεΐδῃ, σὺ δ' ἔθ' ὥς πρὶν ἔχων ἀστεμφέα βουλὴν
 345 ἄρχει· Ἀργείοισι κατὰ κρατερὰς ὑσμίνας,
 τοῦσδε δ' ἔα φθινύθειν, ἓνα καὶ δύο, τοί κεν Ἀχαιῶν
 νόσφιν βουλεύωσ', ἄνυσις δ' οὐκ ἔσσεται αὐτῶν,
 πρὶν Ἀργοσδ' ἵεναι, πρὶν καὶ Διὸς αἰγιόχοιο
 γνόμεναι εἴ τε ψεῦδος ὑπόσχεσις, εἴ τε καὶ οὐκί.
 350 φημί γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα
 ἡματι τῷ, ὅτε νηυσὶν ἐν ὠκυπόροισιν ἔβαιων
 Ἀργεῖοι Τρώεσσι φόνον καὶ κῆρα φέροντες,
 ἀστράπτων ἐπιδέξι', ἐναίσιμα σήματα φαίνων.

out variable vowel, for *ἐπεποιθήμεν*, see § 31 c.

342. αὐτως: without change, vainly, cf. v. 138; explained by what follows. — μῆχος: way of relief; from this contest of words to come to deeds and the conquest of Troy.

344. Ἀτρεΐδῃ, σὺ δέ: as A 282. — ἔτι: const. with ἄρχει. "In the future as in the past." — ἔχων κτλ.: holding firmly to thy determination, sc. to capture Troy. Here begins the direct exhortation to Agamemnon to seize again with decision the reins of his authority.

346. ἔα φθινύθειν: let them perish! — ἓνα καὶ δύο: for the idiomatic use of καί, cf. A 128, v. 303, Γ 363; see § 3 s. He intentionally depreciates the number of the renegades and mentions no names. — Ἀχαιῶν: part. gen. with τοί.

347. νόσφιν βουλεύωσι: "plan apart from us, separating their cause from ours, like Thersites." — ἄνυσις . . . αὐτῶν: parenthetical, connected with the preceding by the antithesis between βουλεύωσι and ἄνυσις. — αὐτῶν:

neut., of the plans (βουλεύματα) implied in βουλεύωσι.

348. πρὶν ἵεναι: depends on βουλεύωσι. For πρὶν, πρην, see on A 98. — Διὸς: by prolepsis connected with γνόμεναι, and supplied in thought for ὑπόσχεσις. For the gen. with γνόμεναι, cf. ὥς γνῶ χωόμενοι Δ 357, γνωσόμεθ' ἀλλήλων καὶ λῳίων ψ 109 we shall know each other still better.

349. εἴ τε, εἴ τε: indir. questions, as A 65. — καὶ οὐκί: cf. v. 238.

350. φημί: maintain, assert. — οὖν: at all events. This particle is not freq. in Homer; it occurs about 60 times in *Iliad* and *Odyssey*. — κατανεῦσαι: intr., gave a promise; see on A 514.

351. ἡματι τῷ δε: closely connected, as a standing formula; as v. 743, Γ 189, E 210, Z 345. — νηυσὶν ἐν ἔβαινον: cf. vs. 510, 619; ἴλιον εἰς ὑπῳλον ἔβη κοίλῃς ἐν νηυσὶν β 18, ἐς Τροίην ἀναβήμεναι α 210 embark and set sail for Troy, ἴλιον εἰσανέβαινον β 172.

352. Ἀργεῖοι: for the position, see § 1 h. — φέροντες: cf. v. 304.

353. ἀστράπτων: as if ὅτι κατένευσε

τῷ μὴ τις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι,
 355 πρὶν τινα παρ Τρώων ἀλόχῳ κατακοιμηθῆναι,
 τίσασθαι δ' Ἑλένης ὀρμήματά τε στοναχάς τε.
 εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,
 ἀπτέσθω ἥς νηός, εὐστέλμοιο μελαίνης,
 ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπῃ.
 360 ἀλλὰ, ἄναξ, αὐτός τ' ἐν μῆδεο πείθεό τ' ἄλλῃ·
 οὗ τοι ἀπόβλητον ἔπος ἔσσεται, ὅττι κεν εἴπω·

Κρονίων had preceded; an anacoluthon caused by the intervening vs. 351 f. A more violent anacoluthon is Γ 211. — ἐπιδήξια: on our right, i.e. on the propitious side, cf. M 239 f., β 154. — ἐναίσημα: its contrary is παραίσια Δ 381. — φαίνων: interpretation of ἀστράπτων, cf. *Κρονίδης ἐνδέξια σήματα φαίνων* | ἀστράπτει I 236 f., *Ζεὺς δὲ μεγάλ' ἔκτυπε σήματα φαίνων* φ 413. For the chiasitic order of words, cf. A 443, 558 f.

355. πρὶν κτλ.: i.e. before the capture of Troy. The women and children of a captured city were treated as slaves, the men were killed; cf. *ἐκ πόλιος* (sc. of the Cicones) δ' ἀλόχους καὶ κτήματα πολλὰ λαβόντες | δασσάμεθα ι 41 f., *πόρθεον, ἐκ δὲ γυναῖκας ἔγον καὶ νῆπια τέκνα, | αὐτοὺς τε* (the men) κτείνον ρ 433 f. — *τινά:* in a collective sense, referring to each individual, as is also *Τρώων ἀλόχῳ*.

356 = v. 590. — *τίσασθαι:* chiasitic with *κατακοιμηθῆναι*, with which it is coincident. The Trojans shall be repaid, like for like. — *Ἑλένης ὀρμήματα κτλ.:* the longings and sighs of Helen, i.e. those which she felt and uttered. The poet attributes to Nestor a knowledge of Helen's repentance (see on Γ 173) and earnest longing to return to Greece (see Γ 139 f., and Helen's words ἥδη μοι κραδίη τέ-

τραπτο νέεσθαι | *ἂν οἰκόνδ', ἔτην δὲ μετέστενον*, ἦν Ἀφροδίτῃ | δῶχ', *ὅτε μ' ἤγαγ' ἐκαίσε φίλης ἀπὸ πατρίδος αἰῆς* δ 260 ff.). Paris is everywhere in Homer held chiefly responsible for Helen's fault, although she followed him willingly; no unattractive picture of her is presented. Vergil (*Aen.* vi. 511 ff.) represents Helen in a much more unpleasant light.

357. ἐκπάγλως: as v. 223, cf. αἰῶς Γ 158.

358. ἀπτέσθω ἥς νηός: cf. v. 171; in a threatening tone. "Only let him prepare to depart! Instead of returning as he wishes, before the rest, he will find death here, before the rest." For the imv., cf. A 302, Z 143, Θ 18. — *εὐστέλμοιο κτλ.:* as v. 170.

359. ὄφρα: in order that; of the natural consequence to be expected. — *θάνατον:* i.e. the punishment of death. — *πότμον:* cf. μὲθ' Ἑκτορα πότμος ἑτοῖμος x 96 after thou hast killed Hector, death is ready for thee, θάνατον καὶ πότμον ἐπέσπον λ 389.

360. ἄναξ: Nestor turns to Agamemnon. — *πείθεό τ' ἄλλῃ:* this is the leading thought, as is shown by what follows, while εἰ μῆδεο recapitulates vs. 344 f. "As thou must plan wisely thyself, so also follow another's advice." Cf. i 100 ff.

361. ἀπόβλητον: as Γ 65. For the

κρίν' ἄνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγάμεμνον,
 ὡς φρήτρη φρήτρηφιν ἀρήγη, φύλα δὲ φύλοις.
 εἰ δέ κεν ὥς ἔρξης καὶ τοι πείθωνται Ἀχαιοί,
 365 γνῶσθι ἔπειθ' ὅς θ' ἡγεμόνων κακός, ὅς τέ νυ λαῶν,
 ἦδ' ὅς κ' ἐσθλὸς ἔησι· κατὰ σφέας γὰρ μαχέονται·
 γνῶσθαι δ' ἡ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις,
 ἡ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο."
 τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 370 "ἡ μὰν αὐτ' ἀγορῇ νικᾶς, γέρον, υἱᾶς Ἀχαιῶν.
 αἶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων,
 τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·
 τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος,
 χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε.

final syllable, long by position before a lost consonant, see § 41 m.

362. κρίναι: separate, i.e. place in position separately, as v. 446. — κατὰ φύλα: distributive, by tribes, the principal division of each Greek people, cf. v. 668. — κατὰ φρήτρας: by clans, to which the separate families belonged. — Cf. 'According to your tribes, . . . according to the families thereof; and the family which the Lord shall take shall come by households.' *Joshua* vii. 14. — This verse suggests such a catalogue as follows, vs. 484 ff.

363. ὡς φρήτρη κτλ.: expression of reciprocity, instead of using ἀλλήλοις, cf. οἱ φίλοι ξείνοι ξείνοισι διδοῦσιν a 313.

365. ὅς τε λαῶν: sc. ἔησι. The clause is rel., not interrogative.

366. κατὰ σφέας: by themselves, separately; cf. A 271.

367. ἡ καὶ θεσπεσίῃ: whether thou hast failed not simply because of the inefficiency of his army, but also by decree of the gods; referring to vs. 111 ff. — ἀλαπάξεις: fut. since the suc-

cess of this measure will not appear until in the future.

368. ἡ: or only, as the Eng. idiom requires to correspond to καὶ above.

369-393. *Agamemnon's speech. He calls them to battle.*

370. ἡ μὰν: strong asseveration, in very truth. — αὐτ': again, "as often before." Agamemnon's praise is bestowed upon Nestor's whole speech.

371 = Δ 288, Η 132, Π 97, δ 341, η 311, ρ 132, σ 235, ω 376. — This appeal to the three chief divinities is made in the case of ardent wishes; generally, as here, fulfilment is not expected.

372. συμφράδμονες: equiv. to σύμβουλοι, cf. φράσαι A 83.

373 f. = Δ 290 f.

374 = N 816. — χερσὶν ὑπο: for ὀνό with the dat., in its transition from local to causal sense, cf. v. 800; see § 3 h γ. — ἀλοῦσα: aor. to mark the capture of the city as the decisive moment, while περθομένη refers to the duration of the work of destruction, cf. A 331.

- 375 ἀλλά μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγε' ἔδωκεν,
ὃς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.
καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχησάμεθ' εἵνεκα κούρης
ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἦρχον χαλεπαίνων.
εἰ δέ ποτ' ἔς γε μίαν βουλευσομεν, οὐκέτ' ἔπειτα
- 380 Τρωσὶν ἀνάβλησις κακοῦ ἔσsetαι, οὐδ' ἡβαιόν.
νῦν δ' ἔρχεσθ' ἐπὶ δειπνον, ἵνα ξυνάγωμεν Ἄρηα.
εὖ μὲν τις δόρυ θηξάσθω, εὖ δ' ἀσπίδα θέσθω,
εὖ δέ τις ἵπποισιν δειπνον δότω ὠκυπόδεσσιν,
εὖ δέ τις ἄρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω,
- 385 ὥς κε πανημέριοι στυγερῷ κρινώμεθ' Ἄρηι.
οὐ γὰρ παυσωλή γε μετέσσεται, οὐδ' ἡβαιόν,

375. Κρονίδης Ζεὺς: closely connected, cf. A 502. The verses immediately following seem inconsistent with the confident expectation expressed vs. 412 ff. — For the complaint, cf. v. 111.

376. ὃς: as v. 275. — μετ': into the midst of, cf. A 222, 423. — ἀπρήκτους: cf. v. 121. — βάλλει: casts, is wont to entangle in.

377. μαχησάμεθα: cf. ἔριδι ξυνέηκε μάχεσθαι A 8. — εἵνεκα κούρης: here marks the insignificant occasion of the quarrel.

378. ἦρχον: const. with the partic., as Γ 447. — χαλεπαίνων: i.e. the quarrel.

379. ἔς γε μίαν κτλ.: sc. βουλήν, see on A 54; i.e. agree in counsel, the opposite of ἀμφὶς φράζεσθαι, cf. v. 14.

380. οὐδ' ἡβαιόν: not in the least.

381 = T 275. — δειπνον: the principal meal of the day, no matter when it is taken, see § 2 v. The warriors would have no more food until night. A considerable part of the day had passed during the events

narrated since v. 48. — ξυνάγωμεν Ἄρηα: i.e. begin the sharp contest, see on v. 426; cf. v. 440, A 8, Γ 70, ἔριδα ξυνάγοντες Ἄρηος Ξ 149, σύναγον κρατερὴν ὁσμίνην Π 764, Lat. committere proelium.

382. τίς: collective. — εὖ: the anaphora is rhetorical, cf. ἐκ A 436 ff. — Cf. 'Arm, warriors, arm for fight! . . . let each | His adamantine coat gird well, and each | Fit well his helm, gripe fast his orb'd shield.' Milton *Par. Lost* vi. 537 ff.

384. ἄρματος ἀμφὶς: const. with ἰδὼν, looking carefully about his chariot, to see that all was in good condition. The principal idea is in the partic., not in the finite verb.

385. Cf. Ξ 200. — πανημέριοι: as A 472. — ὃς κρινώμεθα: that we may measure our strength. — στυγερῷ Ἄρηι: dat. of interest, i.e. in dread battle, cf. μέλπεσθαι Ἄρηι Η 241.

386. μετέσσεται: shall be between, sc. the conflicts; cf. μεταπαυσωλή πολέμοιο T 201, μεταπαύμενοι δὲ μάχοντο P 373.

εἰ μὴ νύξ ἔλθοῦσα διακρινέει μένος ἀνδρῶν.
 ἰδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσσι
 ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχει χεῖρα καμείται.
 390 ἰδρώσει δέ τευ ἵππος ἐύξοον ἄρμα τιταίνων.
 ὃν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω
 μιμνάξω παρὰ νηυσὶ κορωνίσιν, οὗ οἱ ἔπειτα
 ἄρκιον ἐσσεύεται φυγέειν κύνας ἢ δ' οἰωνούς."
 ὥς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον, ὥς ὅτε κύμα
 395 ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νότος ἐλθὼν,
 προβλήτι σκοπέλῳ· τὸν δ' οὐ ποτε κύματα λείπει
 παντοίων ἀνέμων, ὅτ' ἂν ἐνθ' ἢ ἐνθα γένωνται.
 ἀνστάντες δ' ὀρέοντο κεδασθέντες κατὰ νῆας,

387. μένος ἀνδρῶν: for the periphrasis, cf. v. 851, Γ 105; see § 2 s.

388. τεύ: Att. τινός, many a one's. The strap of the shield ran over the left shoulder and under the right arm, cf. E 796, Η 404, Π 803, Ξ 480, λ 610. The shield was so heavy that it needed support from the body as well as from the arm.

389. ἀμφιβρότης: man-protecting, cf. (ἀσπίδα) ποθηνεά O 646; ἀμφί is connected with ἄμφω, on both sides. Protecting "on left and right" H 238, "above and below" Z 117, cf. ἀμφηρεφία A 45. — χεῖρα: arm; acc. of specification. — καμείται: sc. τῷ from τεύ.

391. Cf. A 549, Θ 10, O 348. — ἐθέλοντα: inclined, ready. — νοήσω: perceive, see § 2 v.

392. μιμνάξω: obj. of ἐθέλοντα. A collateral form of μένω, μίμνω, see § 19 a. — οὐ: by no means, emphatic at the head of the clause, to contrast the following thought with the coward's expectation. — οἱ: pers. pron. instead of a dem. after the cond. rel. sent., as Γ 300, cf. A 218.

393. ἀρκιον: appointed, fated. —

"Nothing shall save him from death."
 — κύνας κτλ.: see on A 4.

Vs. 394-440. Breaking up of the assembly. The sacrifice.

394. ὡς ὅτε: introduces a comparison, see § 2 j; sc. ἰάχῃ. — Cf. 'He scarce had finished when such murmur filled | Th' assembly, as when hollow rocks retain | The sound of blust'ring winds, which all night long | Had roused the sea,' etc. Milton *Par. Lost* ii. 284 ff.

395. κινήσῃ: for the subjv., cf. A 80. Sc. κύμα as obj.

396. σκοπέλῳ: locative, in part. appos. with ἀκτῇ, see on v. 145. — κύματα ἀνέμων: i.e. waves roused by the winds; cf. ἔλκει ὕδρου γ. 723, φόβον Ἄρης γ. 767, νοῦσον Διὸς ι 411 disease sent by Zeus.

397. ὅτ' ἂν γένωνται: sc. ἄνεμοι. This explains παντοίων, but the whole sent. is a picturesque decoration of the comparison, see § 2 e. — ἐνθ' ἢ ἐνθα: in this direction or in that, cf. vs. 90, 462, 476, 812.

398. ὀρέοντο: they hastened away, as γ 212. — κατὰ νῆας: cf. γ. 47.

- κάπνισσάν τε κατὰ κλισίας, καὶ δεῖπνον ἔλοντο.
 400 ἄλλος δ' ἄλλω ἔρεξε θεῶν αἰειγενετάων,
 εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρης.
 αὐτὰρ ὁ βοῦν ἱέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 πίονα πενταέτηρον, ὑπερμενεί Κρονίωνι,
 κίκλησκειν δὲ γέροντας ἀριστῆας Παναχαίων,
 405 Νέστορα μὲν πρότιστα καὶ Ἴδομενῆα ἄνακτα,
 αὐτὰρ ἔπειτ' Αἴαντε δύω καὶ Τυδέος υἱόν,
 ἕκτον δ' αὖτ' Ὀδυσῆα, Διὶ μῆτ' ἄτάλαντον.
 αὐτόματος δέ οἱ ἦλθε βοήν ἀγαθὸς Μενέλαος ·
 ᾗδее γὰρ κατὰ θυμὸν ἀδελφεὸν ὥς ἐπονείτο.
 410 βοῦν δὲ περίστησάν τε καὶ οὐλοχύτας ἀνέλοντο.
 τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων ·

400. ἔρεξε: for the impf., see on ἀφίει A 25. — θεῶν κτλ.: cf. A 290. Each of the tribes offered sacrifices to its national god.

402. βοῦν κτλ.: as H 314. — ἱέρευσεν: sc. as he prepared a feast for the Gerontes. Kings generally sacrificed to Zeus, as their patron, as Θ 237 ff., ν 24; see on A 178. — Ἀγαμέμνων: in appos. with δ, see § 24 k.

403. πενταέτηρον: i.e. full grown; this age was thought to be the best for beef and pork, cf. H 315, τ 420, ξ 419. — Κρονίων: dat. of interest, in his honor, with ἱέρευσεν.

404. γέροντας: see on γερόντων ν. 21. The following seem to be the members of the βουλὴ of ν. 53.

405. πρότιστα: Nestor has the first place in the regard of Agamemnon, vs. 20, 371 ff; Idomeneus, a high place, cf. Δ 257 ff., see on A 145. Idomeneus is also a great friend of Menelaus, cf. Γ 232.

406. Αἴαντε: see on ν. 528. — Τυ-

δέος υἱόν: Diomedes, king of Argos; see on ν. 567.

408. αὐτόματος: of his own accord; he needed no invitation. He holds a special relation. — βοήν ἀγαθὸς: an important element of influence in battle where trumpets were not used. This epith. is applied to Menelaus 25 times, to Diomedes 21 times; by way of exception to Telamonian Ajax O 249, P 102; to Hector N 123, O 671; to Priam's son Polites Ω 250. See § 1 q.

409. ἀδελφεόν: the subj. of the subord. clause is taken by anticipation (H. 878) as the obj. of the principal clause, cf. ν. 348, Γ 192, Ε 85, γ 86, δ 832, 836, 'I know thee who thou art' St. Luke iv. 34. — The form ἀδελφός is not Homeric; κασιγνήτος is found in Homer about twice as freq. as ἀδελφεός. — ὥς ἐπονείτο: how busy he was in preparing for the feast and the battle.

410. περίστησαν: 2d aor., cf. A 448. — οὐλοχύτας κτλ.: as A 449.

“ Ζεῦ κύδιστε μέγιστε, κελαινεφές, αἰθέρι ναίων,
 μὴ πρὶν ἐπ’ ἥλιον δῦναι καὶ ἐπὶ κνέφας ἔλθειν,
 πρὶν με κατὰ πρηγὲς βαλέειν Πριάμοιο μέλαθρον
 415 αἰθαλέον, πρῆσαι δὲ πυρὸς δηϊοιο θύρετρα,
 Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξαι
 χαλκῷ ῥωγαλέον· πολέες δ’ ἄμφ’ αὐτὸν ἐταῖροι
 πρηγέες ἐν κονίησιν ὁδᾶξ λαζοίατο γαῖαν.”
 ὡς ἔφατ’, οὐδ’ ἄρα πῶ οἱ ἐπεκράϊαινε Κρονίων,
 420 ἀλλ’ ὃ γε δέκτο μὲν ἱρά, πόνον δ’ ἀλίσστον ὄφελλεν.

412. The first hemistich is found also γ 298. — The different attributes are given without conjunctions, see § 21. — For the most freq. form of invocation of Zeus, see γ 276. — The elated tone of the prayer results from the king's infatuation by the dream, cf. vs. 37 ff. — *κελαινεφές*: (for *κελαινονεφες*), since he appears in the dark thunder-cloud. — *αἰθέρι*: cf. A 44, 195.

413. *ἐπ*: const. with *δῦναι*, sc. upon the battle. — *ἐπὶ κνέφας ἔλθειν*: cf. A 476. — The infis. depend on *ὅς* implied in the invocation, cf. γ 351, Ζεῦ πάτερ ἢ Αἴαντα λαχεῖν ἢ Τυδῆος υἱόν H 179. The opt. follows in v. 418. — The wish reminds of Joshua's words: 'Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies.' *Joshua* x. 12 f.

414. *πρηγής*: proleptic pred. after *κατὰ βαλέειν*, cf. ῥωγαλέον v. 417, ἀλίσστον v. 420.

415. *αἰθαλέον*: the ceiling-timbers were blackened by the smoke from the fires and torches for which no adequate outlet was provided. The same epith. is applied to the ceiling of Odysseus, χ 239. — *πρῆσαι*: const. with the gen., like the allied *ἐμπλή-*

σαι, as I 242, π 81. — *θύρετρα*: the double door which with its decorations formed a principal ornament of the palace, cf. ρ 268.

416. *Ἐκτόρεον*: equiv. to *Ἐκτορος*, see on v. 20. — *χιτῶνα . . . δαΐξαι*: as π 841. Cf. γ 359.

417. *χαλκῷ*: bronze, i.e. sword; see on A 236. So *χαλκός* is sometimes used for armor, as v. 578, *χαλκὸν ζώννυσθαι* ψ 130. — *πολέες . . . ἐταῖροι*: as θ 537. — *πολέες*: πολλοί, see § 20 f. — *ἄμφ’ αὐτόν*: about himself, as the chief personage.

418. *ὁδᾶξ κτλ.*: bite the dust, in the last convulsive agony of death, cf. πάντες ὁδᾶξ ἔλον ὕσπετον οὐδας χ 269, A 749, Ω 738, terram hostilem moriens petit ore cruento Verg. *Aen.* x. 489, humum semel ore momordit id. xi. 418, arenas ore momordi Ovid *Met.* ix. 61. Cf. also the similar convulsive movement of the hand, *κόνιος δεδραγμένος αἱματοέσης* N 393, ὃ δ’ ἐν κονίησι πεσὼν ἔλε γαῖαν ἀγοσσοῦ (fist) N 520. — *ὁδᾶξ*: equiv. to *τοῖς ὁδοῦσιν*, cf. πύξ γ 237 with the fist, λᾶξ Z 85 with the foot; see § 38 g.

419. Cf. γ 302. — *ἐπεκράϊαινε*: cf. A 455; coincident with *ἔφατο*.

420. *δέκτο*: 2d aor., see § 35. The opposite is in δ δ’ οὐκ ἐμπέδρετο ἱρῶν

αὐτὰρ ἐπεὶ ῥ' εὗξαντο καὶ οὐλοχύτας προβάλοντο,
 αὐέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν,
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.

425 καὶ τὰ μὲν ἄρ' σχίζῃσιν ἀφύλλοισιν κατέκαιον,
 σπλάγχνα δ' ἄρ' ἀμπεύραντες ὑπείρεχον Ἡφαίστιοι.
 αὐτὰρ ἐπεὶ κατὰ μῆρα κᾶη καὶ σπλάγχνα πάσαντο
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
 ὥπτησάν τε περιφραδέως, ἐρύσωντό τε πάντα.

430 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·

“ Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,

435 μηκέτι νῦν δῆθ' αὖθι λεγώμεθα, μηδέ τι δηρὸν
 ἀμβαλλώμεθα ἔργον, ὃ δὴ θεὸς ἐγγυαλίζει.
 ἀλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων

1553, cf. Θ 550 f. Zeus gave no sign of displeasure, hence it was inferred that he accepted the sacrifice. — δφάλλον: i.e. he gave them greater labor of war instead of giving them peace, cf. vs. 39 f.

421-424 = A 458-461.

425. Cf. A 462.

426. Ἡφαίστιος: i.e. blazing fire, cf. τανόντο (sc. the pigs) διὰ φλογὸς Ἡφαίστιοι 1468. The god is put for his element; cf. Ἄρης for πόλεμος v. 381; Ἀμφιτρίτῃ for θάλασσα μ 97; Ἀφροδίτῃ for ἔρως χ 444; Ἀχιλλεύς for ἔσθω Eur. Bacch. 626; cf. Vulcanum spargere tectis Verg. Aen. vii. 77; Liber and Bacchus for vinum Hor. Carm. iii. 16. 34, Serm. i. 4. 89; Venus for amor id. Carm. i. 27. 14; Neptunus for mare id. Epod. 17. 55.

427-432 = A 464-469.

433. Cf. γ 474. — τοῖς: see on A 68.

434 = 196, 163, 677, 697, κ 103, T 146, 199, λ 397, ω 121.

435. Cf. γ 240. — μηκέτι κτλ.: no longer now let us talk here for a long time. Nestor wished to prevent the conversation that generally followed a feast. He agrees with Agamemnon, vs. 331 ff., in calling for action. — μηδέ τι: and by no means.

436. ἀμβαλλώμεθα: cf. ἀνδβλησις v. 380. — δῆθ' now. — θεός: Zeus. — ἐγγυαλίζει: gives into our hands, in so far as the Dream directed the immediate preparation for battle.

437. ἄγε: here only in Homer with 3d pers. imv. — κήρυκες: i.e. Agamemnon's, as vs. 50, 442. — Ἀχαιῶν: const. with λαόν, as v. 163.

- λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας,
 ἡμεῖς δ' ἀθρόοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 440 ἴομεν, ὄφρα κε θάσσοι ἐγείρομεν ὄξυν Ἄρηα."
 ὧς ἔφατ', οὐδ' ἀπίθησεν ἀναξ ἀνδρῶν Ἀγαμέμνων·
 αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσεν
 κηρύσσειν πολεμόνδε κάρη κομόωντας Ἀχαιοὺς.
 οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὧκα.
 445 οἱ δ' ἄμφ' Ἀτρεΐωνα διοτρεφέες βασιλῆες
 θύνον κρίνοντες, μετὰ δὲ γλαυκῶπις Ἀθήνη,
 αἰγίδ' ἔχουσ' ἐρίτιμον, ἀγήραον ἀθανάτην τε·
 τῆς ἑκατὸν θύσανοι παγχρύσειοι ἠερέθονται,
 πάντες ἐνπλεκέες, ἑκατόμβοιοι δὲ ἕκαστος·
 450 σὺν τῇ παιφάσσουσα διέσσυτο λαὸν Ἀχαιῶν

439. *ἡμεῖς*: i.e. the princes who are named vs. 405 ff. — *ἀθρόοι ὧδε*: assembled as we are.

440. *θάσσον*: the quicker. — *ἐγείρομεν* κτλ.: cf. v. 381; as Δ 352, Θ 531, Ξ 304, Τ 237.

Vs. 441–483. *The army goes forth to fight.*

441 = Ψ 895.

442–444. Cf. vs. 50–52, β 6–8.

442 = Ψ 39, cf. Τ 69. — *αὐτίκα*: assyndetic, see § 2 n.

445. *οἱ δ' ἄμφ' Ἀτρεΐωνα*: the son of Atreus is included; cf. Γ 146, Ζ 436 f., Ι 81, Μ 139, Ο 301, γ 163, θ 502, χ 281.

446. *κρίνοντες*: following Nestor's advice, v. 362. — *μετὰ δέ*: but among them, as v. 477. She is unseen, as τ 33. So Apollo leads the Trojans forward, *εἰμένος ἔμουρ νεφέλην* Ο 308 with a cloud wrapped about his shoulders. See on Α 198. — *Ἀθήνη*: sc. *θύνη*, which is taken up by *διέσσυτο* v. 450.

447. *αἰγίδα*: as goddess of war (on Α 206), Athena wears the Aegis of Zeus

to inspire terror, as Ε 738, Ξ 204, φ 400, χ 297. The Aegis was a symbol of the thunder cloud, just as the Gorgon's head upon it represented the thunder storm. This is worn by Athena regularly in works of art. — *ἀγήραον* κτλ.: epexegetical of *ἐρίτιμον*. *ἀγήραος* is always associated by Homer with *ἀθάνατος*, and elsewhere in the poems is used only of persons, (excepting the gold and silver dogs that guard the palace of the king of the Phaeacians, η 94).

448. *τῆς*: from which. Const. with *ἠερέθονται*. — The pres. is used of a divine and unchanging quality, cf. κ 350.

449. *ἐνπλεκέες*: evidently the art of drawing gold into thin threads was known in the Homeric period. — *ἑκατόμβοιοι*: worth a hundred oxen; cf. v. 649 for the round number. Cattle formed the standard of value in those times, cf. Ζ 236, φ 79, ψ 703, 705, 885, α 431. Coined money was unknown.

450. *παιφάσσουσα*: cf. *ἐκπαιφάσσειν* Ε 803.

ὀτρύνουσ' ἵεναι· ἐν δὲ σθένος ὤρσεν ἐκάστω
καρδίῃ, ἄλληκτον πολεμίζεν ἠδὲ μάχεσθαι.
τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἢ ἐνέεσθαι
ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαίαν.

455 ἥντε πῦρ αἰδηλον ἐπιφλέγει ἄσπετον ὕλην
οὔρεος ἐν κορυφῇς, ἔκαθεν δέ τε φαίνεται αὐγῇ,
ὥς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίου
αἶγλη παμφανόωσα δι' αἰθέρος οὐρανὸν ἴκεν.

τῶν δ', ὥς τ' ὀρνίθων πετεηνῶν ἔθνεα πολλά,

460 χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων,
Ἄσιώ ἐν λειμῶνι, Καῦστρίου ἀμφὶ ῥέεθρα,

451. ἐν ὤρσεν: cf. τῇσι δὲ γόνι πά-
σῃσιν ἐνῶρσεν Z 499, ἀνάλκιδα φέζαν
ἐνόρσας O 62.

452 = A 12, H 152. — καρδίῃ: in
partitive appos. with ἐκάστω, cf. Ἀχαι-
οῖσιν δὲ μέγα σθένος ἔμβਾਲ' ἐκάστω |
καρδίῃ κτλ. A 11 f.; see § 1 v. καρδίῃ
is found in Homer only in this verse,
elsewhere κραδίῃ, as v. 171; see § 13.

453 f. = A 13 f.

455-483. Six splendid comparisons,
each of which progressively gives promi-
nence to a new point: (1) the gleam of
their armor, vs. 455-458; (2) their
noisy tumult, vs. 459-466; (3) their
multitude, vs. 467 f.; (4) their eager-
ness for the fray, vs. 469-473; (5) their
marshalling leaders, vs. 474-479; (6)
Agamemnon as commander-in-chief, vs.
480-483. See § 2 g.

455. ἥντε: as v. 87. — αἰδηλον:
destructive; from root Fιδ-, as Ἀΐδης.
— ἄσπετον: sc. in extent, essential for
the comparison since the extent of
the fire is a condition of its bright-
ness as seen at a distance

456. ἔκαθεν: from afar, where the
poet chooses his station with the men
who are looking on; cf. ἔκαθεν δέ τε

γίγνεται ἀκοή Π 634 and the sound is
heard from afar, κλισίῃθεν ἀκούσας
A 603 hearing from his tent, a 328.

457. τῶν: of these, limits χαλκοῦ. —
ἐρχομένων: as they were going forth. —
θεσπεσίω: because of the throng.

458. δι' αἰθέρος: i.e. reaches through
the aether to the home of the gods,
cf. on A 195, ἡχὴ δ' ἀμφοτέρων ἴκετ'
αἰθέρα καὶ Διὸς ἀγῶς N 837, (ὄρμαγ-
δος) χάλκεον οὐρανὸν ἴκε δι' αἰθέρος
P 425.

459. τῶν: prepares the way for the
leading clause; it is taken up by τῶν
v. 464, as τοὺς v. 474 is taken up by
τοὺς v. 476; cf. M 278, 287, Π 633, 635.
— ἔθνεα: cf. v. 87.

460 = O 602. — χηνῶν: the special-
izing of ὀρνίθων forms a concrete pic-
ture, of which the definite local desig-
nation forms a part, cf. quales
Eurotae progignunt flumina
myrtus Catull. 64. 89, nemora
inter Cresia Verg. Aen. iv. 70 of
a doe, saltusque Dictaeos id.
iv. 72 f. — κύκνων: cf. ceu quon-
dam nivei liquida inter nu-
bila cygni Verg. Aen. vii. 699.

461. Ἄσιώ: for the use of the adj.,

ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα περὺγεσσιν,
 κλαγγηδὸν προκαθίζοντων, σμαραγεῖ δέ τε λειμῶν,
 ὡς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
 465 ἐς πεδίον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθῶν
 σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.
 ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι
 μυριοί, ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ὥρη.
 ἥύτε μυιάων ἀδινάων ἔθνεα πολλὰ,
 470 αἶ τε κατὰ σταθμὸν ποιμνήιον ἡλάσκουσιν
 ὥρη ἐν εἰαρωῇ, ὅτε τε γλάγος ἄγγεα δεύει,

cf. ἐν λειμῶνι Σκαμανδρίῳ v. 467, Asia prata Verg. Georg. i. 383, quales sub nubibus atris | Strymoniae dant signa grues id. Aen. x. 264 f. — From this plain of Lydia south of Mt. Tmolus, the name of Asia spread to the Persian Empire and finally over the whole continent; as Europe at first was only the Boeotian plain.

462. ἔνθα κτλ.: *to this side or to that, cf. v. 397. — ἀγαλλόμενα κτλ.: lit. delighting with their wings, i.e. with joyous play of their wings.*

463. κλαγγηδὸν προκαθίζοντων: *settling (forward) with loud cries, referring to ὀρνίθων v. 459. The flocks with incessant noise fly on again and again to settle in another spot, and the last birds to reach the ground take their places in front of the rest. — σμαραγεῖ δέ: for the parataxis, see on v. 210.*

464 = v. 91.

465. πεδίον: *the plain between the camp and the city. — προχέοντο: cf. 'Saw what numbers numberless | The city gates outpour'd, light-arm'd troops' etc., Milton Par. Regained iii. 310 f. — Σκαμάνδριον: σκ here*

does not make position, cf. vs. 634, 824; see § 41 i e. — ὑπό: adv., explained by the following ablative gen. ποδῶν, cf. ὑπὸ δὲ κτύπος ἄρρητο ποσσὶν | ἀνδρῶν T 363 f.

466. αὐτῶν κτλ.: *of both themselves and their horses, cf. v. 762; this limits ποδῶν.*

467 f. The third comparison is closely connected with the preceding. — ἔσταν: *halted, stopped, as they came to the field of battle. For the aor., see on v. 94.*

468. ὥρη: *in the season, i.e. in spring.*

469. ἥύτε κτλ.: *protasis to τὸςσοι κτλ. v. 472. For the omission of the verb in the first member of a comparison, cf. Ω 42 f. — μυιάων: the fly has elsewhere also the character of an impudent, eager insect, cf. καὶ οἱ μύης θόρσος ἐνὶ στήθεσσιν ἔθηκεν. P 570, Δ 131; for κονάβια φ 394, see on A 159. — ἀδινάων ἔθνεα: cf. v. 87.*

470. ἡλάσκουσιν: *always hover about.*

471 = Π 643. — ὅτε κτλ.: *explains ὥρη ἐν εἰαρωῇ, cf. ὥρη κτλ. ὅτε ἡματα μακρὰ τέλονται σ 367. — τί: marks the close connection of the clauses; see § 3 o.*

τόσσοι ἐπὶ Τρώεσσι κάρη κομόωντες Ἀχαιοὶ
ἐν πεδίῳ ἴσταντο διαρραῖσαι μεμαῶτες.

τοὺς δ' ὥς τ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες.

475 ῥεῖα διακρίνωσιν, ἐπεὶ κε νομῶ μιγέωσιν,
ὥς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα
ὑσμίνηνδ' ἰέναι, μετὰ δὲ κρείων Ἀγαμέμνων,
ὄμματα καὶ κεφαλὴν ἵκελος Διὶ τερπικεραύνῳ,
Ἄρει δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.

480 ἥυτε βοὺς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων
ταῦρος · ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομέησιν ·
τοῖον ἄρ' Ἀτρεΐδην θῆκε Ζεὺς ἥματι κείνῳ,
ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔξοχον ἥρώεσσιν.

472. ἐπὶ Τρώεσσι: to battle against the Trojans. For ἐπὶ with the dat., implying hostility, see § 8 ἃ β.

473. ἴσταντο: were taking their positions.—διαρραῖσαι: sc. Τρῶας, cf. A 713, P 727.

474. πλατέα: standing epith., broad, wide-feeding; in contrast with 'huddling' sheep.—αἰπόλοι ἄνδρες: cf. βασιλῆι ἄνδρι Γ 170, ἄνδρες στρατηγοί, ἄνδρες στρατιῶται, ἄνδρες ἀδελφοί Acts xxiii. 1.

475. διακρίνωσιν: separate; subjv. of a general supposition, cf. A 554, E 161, I 323, K 486.—νομῶ: dat. of place.—μιγέωσιν: sc. αἰπόλια αἰγῶν as subj.

476. διεκόσμεον: cf. διακοσμηθεῖμεν v. 126, διὰ τρίχα κοσμηθέντες v. 655.

477. ἰέναι: for the inf., cf. μάχεσθαι A 8.—μετὰ: adv. as v. 446.

478. Διὶ κτλ.: Agamemnon combines the majesty of Zeus with the grace of Ares. These characteristics of the gods seem known to the hearers from works of art. Cf. Γ 167 ff. Homeric comparisons of men with gods are

generally indefinite, not specifying a particular feature.

479. For the chiasmus, cf. A 443, 558 f., Γ 51, 103 f., 179; see § 2 α.—ζώνην: waist.

480. βοὺς: made more definite by its appos. ταῦρος, see § 1 u.—ἀγέληφι: in the herd. For the ending, see § 15 α.—μέγα: far, see on A 78.—ἔπλετο: gnomic aor., freq. in comparisons; cf. A 418.—For the comparison of a hero to a brute, cf. Γ 196 (Odysseus compared to a ram), Δ 253 and N 471 (Idomeneus, to a wild boar), E 782 (the Argives, to lions), Δ 558 (Ajax, to a stubborn ass), P 281 (Ajax, to a boar), P 570 (Hector has a fly's audacity).

481. γάρ τε: always connected, like nam que.

482. τοῖον: such a one, sums up the characteristics which have been mentioned. In spite of v. 419, Zeus sustains the royal honor which he himself had granted (on A 176).

483. ἐκπρεπέα: in appos. with τοῖον.—ἔξοχον: elsewhere followed by the gen. (as Γ 227), except φ 266.

CATALOGUE OF THE SHIPS.

ἔσπετε νῦν μοι, μούσαι, Ὀλύμπια δώματ' ἔχουσαι,
 485 ὑμεῖς γὰρ θεαὶ ἐστέ, πάρεστέ τε ἴστε τε πάντα,
 ἡμεῖς δὲ κλέος οἶον ἀκούομεν οὐδέ τι ἴδμεν,
 οἳ τιwes ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.
 πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
 οὐδ' εἰ μοι δέκα μὲν γλῶσσαι δέκα δὲ στόματ' εἶεν,
 490 φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη,
 εἰ μὴ Ὀλυμπιάδες μούσαι, Διὸς αἰγιόχοιο

THE CATALOGUE OF THE SHIPS.

Vs. 484-785. *The forces of the Achaeans.*

484-493. *Prooemium: Invocation of the Muses.*

484 = A 218, π 508, Π 112. — Sol-
 emn invocation of the muses where a
 faithful memory is needed for telling
 the story, or where the theme taxes the
 poet's powers. Cf. *ἔειπε θεά A 1, ἄνδρα*
μοι ἔννεπε μούσα α 1, pandite nunc
Heliconā, deae, cantusque
movete, | . . . et meministis
enim, divae, et memorare
potestis; | ad nos vix tenuis
famae perlabitur aura, Verg.
Aen. vii. 641, 645 f. — For the repeti-
 tion of the invocation, cf. 'Descend
 from Heaven, Urania' *Milton Par.*
Lost vii. 1. — νῦν: now, closely con-
 necting what follows with the advance
 of the Achaeans that has been de-
 scribed, vs. 455-483. — μούσαι: pl. as
 v. 594. Homer does not know the
 name of any muse, and has their
 number as nine only α 60. The muses
 could not be assigned to different arts
 and sciences before these arts and
 sciences existed. — For the rhyme
 between the words before the caesura
 and the close of the verse, cf. Γ 133;
 see § 2 a.

485. *πάρεσσι: sc. πᾶσιν from πάντα.*

— This verse and the next following
 are parenthetical. — Cf. 'Say first, for
 Heav'n hides nothing from thy view,
 | Nor the deep tract of Hell' etc.
Milton Par. Lost i. 27.

486. *ἡμεῖς: we singers. — κλέος:*
report, "what people say," the saga,
in contrast with ἴδμεν. — ἀκούομεν:
we hear; equiv. to we have heard, as in
the Eng. idiom.

487. Cf. v. 760.

488. Cf. δ 240, λ 328, 517. — *πλη-*
θύν: as v. 143. — ἂν μυθήσομαι: for
the subjv. with ἂν, cf. A 137, 139,
Γ 54; see § 3 b.

489. *οὐδ' et: not even if. — Cf. non*
ego cuncta meis amplecti
versibus opto, | non, mihi si
linguae centum sint, oraue
centum, | ferrea vox Verg.
Georg. ii. 42 f., Aen. vi. 625, si vox
infragilis, pectus mihi fir-
mius aere, | pluraque cum
linguis pluribus ora forent
Ovid Trist. i. 5. 53 f.

490. *χάλκεον: epith. of strength*
and firmness; cf. E 785, where Stentor
is χαλκεόφωνος. — ἦτορ: i.e. lungs.

491 f. This thought is hard to
 reconcile with the preceding, which
 notes the physical impossibility of
 rehearsing the names of so great a

θυγατέρες, μνησαίαθ' ὅσοι ὑπὸ Ἴλιον ἦλθον.
ἀρχοὺς αὖ νηῶν ἐρέω νῆάς τε προπάσας.

Βοιωτῶν μὲν Πηνέλεως καὶ Λήϊτος ἦρχον

multitude. — Ὀλυμπιάδες: not a patronymic here, but a mere adj. of connection, cf. *Οὐρανίωτες* A 570; the muses are Ὀλύμπια δώματ' ἔχουσιν v. 484; see § 21 a. — Διὸς κτλ.: cf. v. 598, θεὰ [μοῦσα] θύγατερ Διὸς α 10. The mother, according to the later myth, was Mnemosyne (*Memory*).

492. ὑπὸ Ἴλιον: see on v. 216.

493. This verse promises something different from v. 487. — ἀρχοὺς αὖ: in contrast with πλεθύν v. 488. — προπάσας: all together; as the poet adds a statement of the number of the ships to the names of the leaders of each people.

494 ff. The Catalogue seems to be prepared for an account of the mustering of the Greeks at Aulis and the embarkation thence (cf. v. 509 f.), and to have been inserted here with divers alterations. We expect here an account of the forces, not of the ships.

The nations, their leaders, and the number of their ships are enumerated in a definite geographical order, in three principal divisions: I. (a) The main land of Greece south of Thermopylae; (b) middle and southern Greece with the islands immediately adjoining. 16 contingents. (Vs. 494-644.) II. Insular Greece, from Crete to Calydnæ. 4 contingents. (Vs. 645-680.) III. Thessalian Greece, from Mts. Oeta and Othrys on the south, to Olympus on the north. 9 contingents. (Vs. 681-769.) — The Greeks valued this list highly, because of its geographical and statistical information. It was their 'Domes-

day Book.' They looked upon it as a part of history, a versified geography and gazetteer. They appealed to it to settle disputed questions, and the charge of interpolating verses in it was like a charge of falsifying public records. The geographer Strabo bases upon it his account of Greece.

The poet evidently desires to represent this expedition as a great national undertaking. He enumerates even those nations which from their inland position were not likely to have had anything to do with such a war, e.g. the Arcadians (vs. 603-614), who are not mentioned in the rest of the *Iliad* as taking part in the battles on the plain of Troy. The poet does not seem to exalt one nation at the expense of another, either here or in the other parts of the *Iliad*. A bard wandering from country to country would acquire a wealth of geographical information, but would form no strong local attachments.

The Achaean ships number in all 1186. The number of men on each ship is stated for only two contingents: each Boeotian ship carried 120 men (v. 510); each of the ships of Philoctetes brought 50 men (v. 719). The ships of Achilles also brought each 50 men (Π 170). From the average of the two numbers given for the Boeotians and the ships of Philoctetes, the ancients reckoned the whole number of Achaeans before Troy as about 100,000 (cf. Thuc. i. 10. 33 f.). Others reckoned the ships roundly as 1200, assigned 100 men to

495 Ἄρκεσίλαός τε Προθοήνωρ τε Κλονίος τε,
οἳ θ' Ἑτρίην ἐνέμοντο καὶ Αὐλίδα πετρήεσσαν
Σχοῖνόν τε Σκῶλόν τε πολύκνημόν τ' Ἐτεωνόν,
Θέσπειαν Γραῖάν τε καὶ εὐρύχορον Μυκαλησσόν,

each ship, and thus estimated the whole number of Achaeans as 120,000.—*Ἑλλὰς* and the *Ἕλληνες* are restricted to a part of Thessaly, vs. 683 f. The Dorians and Ionians are not mentioned. No Greek colonies are known, whether in Asia Minor, in Sicily and the West, or elsewhere. The names Peloponnesus, Attica, Eleusis, Megara, Delphi, Olympia and Pisa, do not appear. Thus this catalogue seems to have been composed before the Dorian migration into Peloponnesus, and the sending forth of colonies to Asia Minor etc.

494-644. I. Greece south of *Thermopylae*, with the adjoining islands.

494-558. *Boeotia, Phocis, Locris, Euboea, Athens, Salamis*. The enumeration proceeds from Boeotia in a northerly direction, then to the east, then southward, and so to the west, around Boeotia. Seven contingents; 262 ships.

The poet begins with Boeotia, prob. because the fleet collected at Aulis (v. 303). Because of this beginning, the ancients gave the name *Βοιωτία* or *Βοιωτεία* to the catalogue of the ships.

494-510. *Boeotia*. This document presents a distribution of the Greeks such as existed after the Trojan war. Acc. to Thuc. i. 12, the Boeotians lived in Thessaly until sixty years after the fall of Troy. See on v. 507. More towns are mentioned in Boeotia than elsewhere. This last fact may indicate not a Boeotian poet, but the extent of the culture and history of

the country. Thebes is not mentioned; see on v. 505.

494 f. *μὲν*: correl. with *δέ* 511.—The five leaders are all mentioned elsewhere: the two first, *π* 487, *π* 601 ff.; the other three were killed: Arcesilaus by Hector (O 329), Prothoënor by Pulydamas (*π* 450), Clonius by Agenor (O 340).

496. *οἱ τε*: refers to *Βοιωτῶν*, resumed in *τῶν* v. 509.—*Ἑτρίην*: not far from Tanagra and Aulis.—*Αὐλίδα*: where the Achaean forces gathered before setting sail for Troy; see on v. 839.

498. *Θέσπειαν*: without conj. to connect it with the preceding, in order to mark the beginning of a new series, as vs. 501 f., 560 f., 647, 739. Only the plur. of this word is used by later writers, as for *Πλάταιαν* v. 504; but Herodotus has the sing. of both, viii. 50. See § 19 j.—The town lay at the foot of Mt. Helicon. Thespieae and Plateae were the only Boeotian cities to refuse 'earth and water' to Xerxes.—*Γραῖαν*: near Oropus. From this is derived the later name *Γραικοί*.—*εὐρύχορον*: generally of cities (with broad squares for the choral dance), as here. Even now in Greece the villagers assemble on the public square for their dances.—Freq. in Homer are three substs. so placed in a verse that but one has an adj., and this adj. with its noun fills the second half of the verse; cf. vs. 497, 502, 532, 561, 582, 606, 647, 739, etc.—*Μυκαλησσόν*: on the road from Thebes to Chalcis.

οἱ τ' ἀμφ' Ἄρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρύθρας,
 500 οἱ τ' Ἐλεῶν εἶχον ἦδ' Ὀτλην καὶ Πετεῶνα,
 Ὀκαλέην Μεδεῶνά τ', ἐνκτίμενον πτολίεθρον,
 Κάπας Εὐτρησίῳ τε πολυτρήρωνά τε Θίσβην,
 οἱ τε Κορώνειαν καὶ ποιήενθ' Ἀλίαρτον.
 οἱ τε Πλάταιαν ἔχον ἦδ' οἱ Γλίσσαντα νέμοντο,
 505 οἱ θ' Ὀποθήβας εἶχον, ἐνκτίμενον πτολίεθρον,
 Ὀγχηστόν θ' ἱερόν, Ποσιδήιον ἀγλαὸν ἄλσος,
 οἱ τε πολυστάφυλον Ἄρην ἔχον, οἱ τε Μίδειαν
 Νίσάν τε ζαθέην Ἀνθηδόνα τ' ἐσχατόωσαν.

499. ἀμφὶ ἐνέμοντο: dwell about, inhabited; cf. vs. 521, 574, 585, 634, etc.—Ἄρμα: near Mycalessus. Here Amphiarus (the chief hero of the expedition against Seven-gated Thebes) and his chariot sank into the earth.

500. Ὀτλην: on a height by lake Copais; cf. δὲ β' ἐν Ὀτλη ναύεσκε . . . | λίμνη κεκλιμένος Κηφισίδι E 708 f.

502. Κάπας: this town gave its name to the lake on which it lay.—Θίσβην: between Mt. Helicon and the Corinthian Gulf, not far from the coast. In the holes of the cliffs there, many wild doves now build their nests. Cf. ἡ δὲ Θίσβη Θίσβαι νῦν λέγονται . . . ἐπίνειον (roadstead) δ' ἔχει πετρῶνες περιστερῶν μεστόν Strabo ix. 411. Shakspeare's 'Thisbe' was named for the nymph of this place.

503. ποιήεντα: here fem., an adj. of two endings; cf. ἡμαθέεντος v. 77 and note, ἀμπελόμεντα v. 561.

504. τέ: for the vowel remaining short before two consonants, see § 41 i, β.—Γλίσσαντα: at the foot of Mt. Hypatus. The decisive battle between the Epigoni and Thebans was said to have been fought there.

505. Ὀποθήβας: Lower Thebes,

which lay on the plain; in distinction from Seven-gated Thebes with the Cadmeian citadel which was destroyed in the second Argive invasion by Diomed and his associates (cf. Δ 406 ff.), and does not seem to have been rebuilt in the Homeric time.

506. Ὀγχηστόν: on Lake Copais, in the district of Haliartus. It was the chief seat in Boeotia of the worship of Poseidon, whose temple stood on the height of bare rocks near the lake. In early times, it was the seat of an Amphictyonic league.—ἄλσος: sacred grove; in appos. with Ὀγχηστόν, cf. vs. 502, 606. The name was often applied to a sacred precinct even when no grove of trees existed.

507. Ἄρην: to be distinguished from the Thessalian town of the same name, which was the old home of the Boeotians, and gave to this town its name. Cf. Βοιωτοὶ τε γὰρ οἱ νῦν ἐξηκοστῇ ἔτει μετὰ Ἰλίου ἄλωσιν ἀναστάντες ἐπὶ Θεσσαλῶν τῇ νῦν μὲν Βοιωτίᾳ, πρότερον δὲ Καδμηΐδα γῇν καλουμένην ἔκισαν (ἦν δὲ αὐτῶν καὶ ἀποδασμὸς πρότερον ἐν τῇ γῇ ταύτῃ, ἀφ' ᾧ καὶ ἐς Ἴλιον ἐστράτευσαν, Thuc. i. 12. 6 ff.

508. Ἀνθηδόνα: on the Euripus,

τῶν μὲν πεντήκοντα νέες κίον, ἐν δὲ ἐκάστη
 510 κούροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον.
 οἱ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχομενὸν Μινύειον,
 τῶν ἥρχ' Ἀσκάλαφος καὶ Ἰάλμενος, υἱες Ἄρης,
 οὓς τέκεν Ἀστυόχη δόμῳ Ἄκτορος Ἀζέτδαο,
 παρθένος αἰδοίη, ὑπερώιον εἰσαναβάσα,
 515 Ἄρηι κρατερῷ· ὁ δέ οἱ παρελέξατο λάθρῃ.
 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχῶντο.
 αὐτὰρ Φωκίων Σχεδῖος καὶ Ἐπίστροφος ἥρχον,
 υἱέες Ἰφίτου μεγαθύμου Ναυβολίδαο,

about seven miles from Chalcis (v. 537). — ἰσχατώσαν: at the extremity of the land, cf. v. 616.

509. νέες κίον: cf. νηὶς ἰούσης A 482. — ἐν δὲ ἐκάστη βαῖνον: in each were sailing, sc. from Aulis; see on vs. 494 ff.

510. βαῖνον: cf. vs. 351, 611, 619. — ἑκατὸν κτλ.: prob. an unusually large number.

511–516. *Orchomenus*.

511. Ὀρχομενόν: the rich capital of the famous empire of the Minyae; called Μινύειον in distinction from the Arcadian city (v. 605). Its wealth is mentioned in the same connection as that of Aegyptian Thebes (I 381). Agamemnon in Hades (λ 457 ff.) asks Odysseus whether he had heard of his son Orestes at Orchomenus or Pylus. The so-called 'Treasury of Minyas' at Orchomenus resembles the subterranean structures of Mycenae (see on v. 569). Orchomenus was famous for its worship of the Graces, who were said to have been first worshipped there. Both Orchomenus and Aspledon (a small town) lay near Lake Copaïs, on the left bank of the Boeotian Cephissus (see on v. 522), on the fertile plain of

Boeotia. The realm of the Minyae did not become Boeotian until later.

512. ἥρχε: sing., although two personal subjs. follow. Cf. vs. 563, 650, 830, 842, 844, 858, 862, 876. See H. 607. The second subj., in many cases, seems to be added as an after thought. — Ἀσκάλαφος, Ἰάλμενος: mentioned among the guards of the Achaean camp, I 82. Ascalaphus was slain by Deiphobus, N 518 ff., O 111 f.

513. δόμῳ: local, in the house. — Ἄκτορος: Astyoche's father.

514. ὑπερώιον: this served as the sleeping-chamber for the women, cf. a 328, β 358.

515. Ἄρηι: she bore to Ares. For the dat., cf. v. 658. Ares was the national god of the warlike Minyae. For the long first syllable of Ἄρηι cf. v. 767, Ἀπόλλωνος A 14.

516 = vs. 680, 733; cf. 602. — τοῖς: const. with the verb; τῶν might have been used with νέες, see § 3 g.

517–526. *The Phocians*. These also may be supposed to have fitted out their fleet on the Euripus.

517. Σχεδῖος: dwelt at Panopeus; he was slain by Hector, P 306 ff. — Ἐπίστροφος: mentioned only here.

518. Ἰφίτου: for this traditional

οἱ Κυπάρισσον ἔχον Πυθῶνά τε πετρήεσσαν
 520 Κρίσαν τε ζαθέην καὶ Δαυλίδα καὶ Πανοπήν,
 οἱ τ' Ἀνεμώρειαν καὶ Τάμπολιν ἀμφενέμοντο,
 οἱ τ' ἄρα παρ ποταμὸν Κηφισὸν δῖον ἔναιον,
 οἱ τε Λίλαιαν ἔχον πηγῆς ἐπὶ Κηφισοῖο·
 τοῖς δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.
 525 οἱ μὲν Φωκῆων στίχας ἴστασαν ἀμφιέποντες,
 Βοιωτῶν δ' ἔμπλην ἐπ' ἀριστερὰ θωρήσσοντο.
 Λοκρῶν δ' ἡγεμόνευεν Ὀυλῆος ταχὺς Αἴας,

form, the metre indicates the truer form to be Ἰφίτοο, with the last syllable lengthened before the μ (§ 41 l). Cf. δου (δο) v. 325, Ἀσκληπιοῦ (Ἀσκληπιδό) v. 731. See § 17 c. Iphitus son of Naubolus was on the Argonautic expedition, Apollon. Rhod. i. 207.

519. Πυθῶνα: metaplastic acc. of Πυθῶ, cf. Πυθοῖ I 405, Πυθῶδε λ 581. This was the later Delphi (Δελφοί), seat of the Pythian oracle. The epith. πετρήεσσαν is well deserved.

520. Κρίσαν: on the plain, near the gulf of the same name. It seems in early times to have controlled the Pythian sanctuary. — Δαυλίδα: east of Delphi, on a hill; cf. Daulis quia in tumulo excelso sita est, nec scalis nec operibus capi poterat (sc. by the Romans) Livy xxxii. 18. — Πανοπή: burnt by the Persians under Xerxes (Hdt. viii. 35), as was also Daulis; and again destroyed by Archelaus, the general of Mithridates.

522. ἄρα: further; uniting the following to form a series with the preceding. Cf. vs. 584, 615, 716. — Κηφισόν: the Cephissus takes its rise near Lilaea, on the north slope of Mt. Parnassus; it flows with many wind-

ings through Phocis into Boeotia, and empties into Lake Copais.

524 = v. 747. Cf. v. 534 and note. — ἅμα ἔποντο: accompanied.

525. οἱ μὲν: the two leaders mentioned v. 517. — ἀμφιέποντες: busily. For the use of the partic., see on ἰών A 188.

526. Βοιωτῶν δ' ἔμπλην: next the Boeotians. ἔμπλην is found only here in Homer; only twice elsewhere in this sense. — ἐπ' ἀριστερά: to the left of the Boeotians, in the line of the ships and in the line of battle. Cf. ἐπιδέξια v. 353.

527-535. The Locrians.

527. Λοκρῶν: both the Epicnemidian (north of Daphnus on the Euboean Sea) and the Opuntian (so named from Opus the capital, south of Daphnus) Locrians, which are not yet distinguished by Homer. The poet does not mention the Ozolian Locrians (on the Corinthian Gulf). — Ὀυλῆος: gen of connection, with Αἴας. See G. 167, 1; H. 729 a, 780 a. Cf. Τελαμόνιος Αἴας, where the adj. is equiv. to a gen. — ταχύς: cf. celerem sequi Aiacem Hor. Carm. i. 15. 18. In the funeral games in honor of Patroclus, this Ajax runs a race with Odysseus and would have won the

μείων, οὐ τι τόσος γε ὅσος Τελαμώνιος Αἴας,
 ἀλλὰ πολὺν μείων· ὀλίγος μὲν ἔην, λινοθήρηξ,
 530 ἐγχείη δ' ἐκέκαστο Πανέλληνας καὶ Ἀχαιοὺς·
 οἱ Κύνον τ' ἐνέμοντ' Ὀπείντα τε Καλλιάρων τε
 Βῆσσαν τε Σκάρφην τε καὶ Αἰγυιάς ἐρατεινὰς
 Τάρφην τε Θρόνιον τε Βοαγρίου ἀμφὶ ῥέεθρα.
 τῷ δ' ἄμα τεσσαράκοντα μέλαιναί νῆες ἔποντο
 535 Λοκρῶν, οἳ ναίουσι πέρην ἱερῆς Ἐυβοίης.
 οἳ δ' Ἐύβοιαν ἔχον μένεα πνεύοντες Ἀβαντες,

prize, but Athena caused him to slip (Ψ 764 ff.). — He was shipwrecked and drowned on the voyage home from Troy (δ 499 ff.).

528. *Τελαμώνιος Αἴας*: cf. A 138, vs. 657, 768. Throughout the battles of the *Iliad* the two Αἴαντες stand near each other and are often mentioned together; cf. v. 406, Αἴαντ', Ἀργείων ἡγήτορες χαλκοχιτώνων Δ 286, Αἴαντε δύο, θεράποντες Ἄργος K 228, Αἴαντες θούρην ἐπιειμένους ἀλκὴν H 164.

529. *ὀλίγος*: small, like Att. μικρός which is rare in Homer. — *λινοθήρηξ*: as v. 830, with linen doublet, i.e. in a closely woven, thick linen jacket which came down only to the hips; while the χιτὼν in the common epith. χαλκοχιτώνες was cuirass and apron in one piece. The linen armor became more common in later times (see Xen. An. iv. 7. 15 of the Chalybes, τὸν λινοῦν θώρακα ὃς ἐπιχώριος ἦν αὐτοῖς Xen. Cyr. vi. 4. 2 of the Susians). This is suited to the leader of the Locrians who are described (N 713 ff.) as having no helmets, shields, or spears, but bows and arrows; but here Ajax is represented as excelling with the spear, and he has ἔντρα δαιδά-
 λεα N 719.

530. *ἐκέκαστο*: excelled; from καλ-
 νυμαί (with stem καλ-). — *Πανέλληνας*:

the Pan-Hellenes (cf. Παναχαιῶν v. 404), only here. This unites under one name the peoples of Northern Greece, as Ἀχαιοὺς is used of the peoples of Peloponnesus and the adjacent islands. Cf. καθ' Ἑλλάδα καὶ μέσον Ἄργος α 344 through Hellas and the midst of Argos, as including all Greece; 'from Dan to Beersheba' Judges xx. 1, 'from John O'Groat's to Land's End.'

531. οἳ: refers to Λοκρῶν v. 527. — Κύνος: the harbor of Opus, made famous by Deucalion and Pyrrha. — Ὀπείντα: the capital of the country, the native town of Achilles's friend Patroclus (π 326, Ψ 85).

532. Σκάρφην: near Thermopylae.

533. Βοαγρίου: this empties into the sea exactly opposite the north-west corner of Euboea.

534 = vs. 545, 630, 644, 710, 737, 759; cf. vs. 524, 556, 747.

535. Λοκρῶν: for its position at the beginning of the verse, see on οὐλομένην A 2. — πέρην: opposite, not as v. 626. — ἱερῆς: as A 366. The cult of Apollo and Artemis was esp. prominent there.

536-545. *The Euboeans.*

536. μένεα πνεύοντες: as Γ 8, cf. μένος πνέοντες χ 203, πῦρ δ' ὀφθαλμοῖσι δεδορκᾶς τ 446, quae spirabat

Χαλκίδα τ' Εἰρέτριάν τε πολυστάφυλόν θ' ἸστίαIAN
 Κήρυθόν τ' ἔφαλον Δίου τ' αἰπὺ πτολίεθρον,
 οἳ τε Κάρυστον ἔχον ἡδ' οἳ Στύρα ναιετάασκον,
 540 τῶν αὖθ' ἡγεμόνευ' Ἐλεφήνωρ, ὄξος Ἄρῃος,
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων.
 τῷ δ' ἅμ' Ἀβαντες ἔποντο θοοί, ὅπιθεν κομόωντες,
 αἰχμηταί, μεμαῶτες ὀρεκτῆσιν μελίησιν
 θώρηκας ῥήξειν δηίων ἀμφὶ στήθεσσω.

amores Hor. Carm. iv. 13. 19. *Breathing courage*, i.e. inspired with courage and fury. — *μίνα*: pl. because of the number of men; cf. Shakspeare's 'Wherein hath Caesar thus deserved your loves' *Caesar* iii. 2. 241. — *πνέοντες*: Att. *πνέοντες*, cf. *ἐτελείετο* A 5, *νικέησι* A 579. — "Ἀβαντες: pre-Hellenic Thracians who from the Phocian town Abae migrated to Euboea, and gave to the island its earlier name. Cf. *τὴν πρὶν Ἀβαντίδα κικλήσκον θεοὶ αἰὲν ἔόντες*, | *τὴν τότε ἐκώνυμον Εὐβοίαν βοῶς ὠνόμασεν Ζεὺς* Hes. Frag. 3.

537. *Χαλκίδα*: the chief town of Euboea, on the strait of Euripus at its very narrowest part; separated from Boeotia by a channel so narrow that plans are making to blast away the rocks, in order to open the way for steamers of ordinary size. In the early times of Greek history, Chalcis exhausted its own strength by sending out colonies, — founding the first Greek settlement in the West (Cumae in Campania), and the first in Sicily (Naxos, about 735 B.C.), and sending so many colonies to the southern shore of Thrace as to give its name to the great promontory of Chalcidice. — *Εἰρετρίαν*: the later Eretria. The short quantity of *ε* before *τρ* is unusual in Homer, see § 41 i. —

πολυστάφυλον: cf. *Εὐβοίης ἀμπελῶν πεδίον* Theognis 784, *πολλὴν πίων Εὐβοικὸν οἶνον* Alexis Frag. 299. — *ἸστίαIAN*: trisyllabic by synizesis; cf. *πόλιος* v. 811, *σχευλίη* Γ 414, see § 7 a. The city was founded by the Hestiaeans (*ιστίη* Ion. for Att. *ιστία*) who were crowded out of Thessaly by the Perrhaebians.

538. *Δίου*: on the Euboean Sea, south of Oreos.

539. *Κάρυστον*: famed for its marble and asbestos. The Persian fleet touched there on its way to Marathon, Hdt. vi. 99.

540. *αὐτε*: cf. *ad* vs. 618, 678. — *ὄξος Ἄρῃος*: only metaphorical in Homer, *scion of Ares*, to denote bravery; cf. *θεράποντες Ἄρῃος* v. 110. Elephenor was slain by Agenor, Δ 463 ff.

542. *ὅπιθεν κομόωντες*: see on v. 11; cf. (Θησεὺς) *ἐκέρατο δὲ* (in order to sacrifice his hair to Apollo) *τῆς κεφαλῆς τὰ πρόσθεν μόνον, ὥσπερ Ὀμηρος ἔφη τοὺς Ἀβαντας· καὶ τοῦτο τῆς κουρᾶς τὸ γένος Θησῆος ὠνομάσθη δι' ἐκείνων* Plut. *Thes.* 5. — Mark the new thoughts added in this sent. by the adjs. without conjns.

543. *μελίησιν*: i.e. *ἐγχείρησι*, since the shaft of the lance was of ash wood; cf. *Cygnumque petit, nec fraxinus errat* Ovid *Met.* xii. 122.

544. This verse is composed appar-

- 545 τῷ δ' ἅμα τεσσαράκοντα μέλαιναί νῆες ἔποντο.
οἱ δ' ἄρ' Ἀθήνας εἶχον, ἐκτίμενον πτολίεθρον,
δῆμον Ἐρεχθίδος μεγαλήτορος, ὃν ποτ' Ἀθήνη
θρέψε, Διὸς θυγάτηρ, τέκε δὲ ζείδωρος ἄρουρα,
καδ δ' ἐν Ἀθήνῃς εἶσεν, ἐφ' ἐν πύονι νηῶ.
550 ἔνθα δέ μιν ταύροισι καὶ ἄρνειοῖς ἰλάονται.
κούροι Ἀθηναίων περιτελλομένων ἐνιαυτῶν.
τῶν αὖθ' ἡγεμόνευ' υἱὸς Πετεῶ Μενεσθεύς.

ently of six spondees; see § 39 c.—
δῆμον: const. with *στήθεσσιν*.

546–558. *The Athenians and Salaminians.*

546. Ἀθήνας: the city here represents Attica. The promontory of Sunium (γ 278) and Marathon (η 80) are mentioned in the *Odyssey*. In the line of battle, the Athenians had the Pylians on their left and the Cephallenians on their right, cf. Δ 293 ff., 327 ff. They were not prominent in the conflicts, but are mentioned N 196, 689, O 337.—ἐκτίμενον: cf. 'Where on the Aegean shore a city stands | Built nobly, pure the air, and light the soil; | Athens, the eye of Greece, mother of arts and eloquence.' Milton *Par. Regained* iv. 238 ff.

547. δῆμον: the country, cf. Γ 50.—Ἐρεχθίδος: originally identical with Erichthonius. An old hero of Athens, under whose rule, acc. to Hdt. viii. 44, the people were first called Athenians. Athena herself is here made to be the founder of his cult.

548. τίνα δὲ κτλ.: parenthetical clause. Erechtheus is called *γῆγενής* by Herodotus ('Ἐρεχθέος τοῦ γῆγενέος λεγομένου εἶναι νηὸς viii. 55) and others. The Athenians boasted that they were children of the soil (αὐτόχθονες).

549. καδ [κατὰ]: const. with *εἶσεν*, cf. ἀνὰ εἶσεν A 310 f.—πύον: fat, i.e. rich; with reference to the votive offerings and other treasures stored there. A reference to the wealth of the temple of Apollo at Delphi is found in I 404 f.—νηῶ: recent excavations indicate that before the Persian invasion, the temple of Athena on the Acropolis stood to the north of the Parthenon (dedicated at the great Panathenaic festival 438 B.C.), with foundations extending under the Hall of the Caryatides of the Erechtheum (completed about 407 B.C.). Columns and other architectural fragments of the pre-Persian Parthenon are found built into the wall of the Acropolis.

550. μιν: i.e. Erechtheus who was worshipped with Athena since the two were considered the founders of the civilization of the country. Cf. ἀνδρῶσι θεοσ ἐκδοσ τοῦ Ἀθηναῖ τε τῇ πολιὰδι (guardian of the city) ἱρὰ καὶ τῷ Ἐρεχθεῖ Hdt. v. 82.—ἰλάονται: cf. (Πᾶνα) θυσίησι ἐπετέρησι (yearly) καὶ λαμπάδι (torch race) ἰλάσκονται Hdt. vi. 105.

551. περιτελλομένων: see on v. 295.—This then was an annual festival.

552. Πετεῶ: for *Peteḗdo*, see § 17 c. The family of Peteos claimed descent from Erechtheus.

τῷ δ' οὐ πῶ τις ὁμοῖος ἐπιχθόνιος γένητ' ἀνὴρ
 κοσμήσῃαι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας·
 555 Νέστωρ οἶος ἔριζεν· ὁ γὰρ προγενέστερος ἦεν.
 τῷ δ' ἅμα πευτήκοντα μέλαινα νῆες ἔποντο.
 Αἴας δ' ἐκ Σαλαμῖνος ἄγεν δυοκαίδεκα νῆας.
 [στῆσε δ' ἄγων ἦν Ἀθηναίων ἴσταντο φάλαγγες.]

οἱ δ' Ἄργος τ' εἶχον Τίρυνθά τε τειχιόεσσαν,
 560 Ἑρμιόνην Ἀσίνην τε, βαθὺν κατὰ κόλπον ἐχούσας,
 Τροίζην Ἡϊόνας τε καὶ ἀμπελόεντ' Ἐπίδauρον,

553 f. τῷ δ' οὐ πῶ κτλ.: acc. to Hdt. vii. 161, an ambassador of the Athenians in the time of the second Persian war referred to these verses with pride before Gelo, tyrant of Syracuse, τῶν (Ἀθηναίων) καὶ Ὅμηρος ὁ ἐποιοῦς ἄνδρα ἔριστον ἐς Ἴλιον ἐπικέσθαι τάξαι τε καὶ διακοσμήσαι στρατόν. But the *Iliad* does not elsewhere mention or show this skill of Menestheus.

554. κοσμήσῃαι: equiv. to the Att. τάξαι, see § 2 v; cf. κοσμήτορες λαῶν A 16, as an epith. of the generals. The inf. is used here as an acc. of specification. — ἵππους: i.e. men on chariots, horses and all that went with them.

555. Νέστωρ: see on A 247.

557. Αἴας: son of Telamon; see on A 188. — Σαλαμῖνος: Salamis forms a sort of stepping-stone in the enumeration, as the poet passes from Middle Greece to Peloponnesus. Telamon had removed to Salamis from Aegina (the home of his father Aeacus), because of the murder of his brother.

558. ἄγων: for the use of the partic., cf. ἀμφιέποντες v. 525. — Ajax here is brought into such close connection with Athens that he appears

as a national hero of Attica. This was in accord with the later Athenian tradition. One of the ten tribes (φυλαί) of Attica was named *Alavris*, after him.

559-644. Peloponnesus, Western Islands, Aetolia.

559-624. Peloponnesus.

559-568. Argos.

559. Ἄργος: the city, not the country. See on A 30. — τειχιόεσσαν: as of Gortyna v. 646; well walled, lit. rich in walls (cf. τειχίον π 165), since Tiryns was famous for its walls, — the best known and oldest example of the so-called Cyclopean architecture. These walls are thought to have been 50 or 60 feet in height, and in places are 20 or 25 feet thick. In the time of Antoninus Pius, they were declared to be as great a wonder as the Egyptian pyramids. Excavations were conducted there by Dr. Schliemann in 1884-85, laying bare the plan of an extensive and elaborate structure.

560. κατὰ ἐχούσας: which occupy.

561. Τροίζῃνα: famous for the worship of Poseidon, and as the early home of Theseus. — ἀμπελόεντα: for the form, see on ποιήεντα v. 503. —

οἱ τ' ἔχον Αἰγίαν Μάσητά τε κούροι Ἀχαιῶν.
 τῶν αὖθ' ἡγεμόνευε βοὴν ἀγαθὸς Διομήδης
 καὶ Σθένης, Καπανῆος ἀγακλειτοῦ φίλος υἱός.
 565 τοῖσι δ' αἶμ' Εὐρύαλος τρίτατος κίεν, ἰσόθεος φῶς,
 Μηκιστῆος υἱὸς Ταλαϊονίδαο ἀνακτος.
 συμπάντων δ' ἡγεῖτο βοὴν ἀγαθὸς Διομήδης.
 τοῖσι δ' αἶμ' ὀγδώκοντα μέλαινα νῆες ἔποντο.

Ἐπίδαυρον: famed for its temple of Asclepius. The theatre (built under the direction of the famous sculptor Polycleitus, with seats and orchestra still well preserved), and other ruins there, were excavated during 1881 and the following years.

562. Αἰγίαν: this island in very early times was conquered by Epidaurus. In the eighth century B.C., it was ruled by Rheidon of Argos. — **κούροι Ἀχαιῶν**: does not differ materially from *υἱες Ἀχαιῶν* v. 281.

563. βοὴν ἀγαθός: see on v. 408. — **Διομήδης**: son of Tydeus. Tydeus was son of Oeneus of Calydon, and brother of Meleager (v. 642); having slain some relative, he fled to Argos where he married a daughter (Ξ 121) of King Adrastus (see on v. 572). He fell in the first Argive expedition against Thebes. Diomed took part in the second expedition (that of the *Ἐπῖγονοι*) against Thebes. He was one of the bravest and mightiest of the Achaeans before Troy. The Fifth Book is devoted to his exploits, in the course of which he wounds Aphrodite and (aided by Athena) even Ares. He has a famous meeting with Glaucus (Z 119 ff.). He visits the Trojan camp in company with Odysseus, and slays the Thracian Rhesus (K 219 ff.). He reached Argos in safety at the close of the war (γ 167, 180 ff.).

564. Σθένης: often mentioned in Homer as *θεράπων* and charioteer of Diomed. The name is a short form of *Σθενέλαος*, and thus corresponds to *Δημοσθένης*. — **Καπανῆος**: the most insolent of the 'Seven against Thebes,' see Δ 404 ff., where Sthenelus says *ἡμεῖς τοι πατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι* | *ἡμεῖς καὶ Θήβης ἔδος ἐλλομεν ἐκταπλόιοι*, | . . . *κεῖνοι* (sc. Capaneus and the rest) *δὲ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο*. He boasted that he would capture the city of Thebes, even though opposed by the thunderbolt of Zeus, cf. *θεοῦ τε γὰρ θέλοντος ἐκπέρσειν πόλιν* | *καὶ μὴ θέλοντός φησιν*, *οὐδὲ τὴν Διὸς* | *ἔριν πέδοι σκῆψασαν ἐμπυδῶν σχεθεῖν* Aesch. *Theb.* 414 ff.

565. Εὐρύαλος: appears in the combat Z 20 ff. He boxes unsuccessfully with Epeus (builder of the wooden horse), Ψ 677 ff.

566 = Ψ 678. — Μηκιστῆος: brother of Adrastus, and thus great-uncle of Diomed. — **υἱός**: the first syllable is here short, the *i* being pronounced much like a *y*, rather than forming part of a diphthong; cf. A 489 and note. — **Ταλαϊονίδαο**: this seems to be formed by a cumulation of suffixes from *Τάλαος*, cf. *Λαομεδοντιδῆ* Γ 250 from *Λαομέδων*, *Ῥηριονίδης* μ 176 (equiv. to *Ῥηρίων*); see § 21 j.

568. ὀγδώκοντα: only here and v. 652; Ion. for *ὀγδοήκοντα*, see § 6 g.

οἱ δὲ Μυκήνας εἶχον, ἐνκτίμενον πολίεθρον,
 570 ἀφνειὸν τε Κόρινθον ἐνκτιμένας τε Κλεωνάς,
 Ὀρνειάς τ' ἐνέμοντο Ἀραιθυρέην τ' ἐρατεινὴν
 καὶ Σικυῶν', ὅθ' ἄρ' Ἀδρηστος πρῶτ' ἐμβασίλευν,
 οἱ θ' Ὑπερσίων τε καὶ αἰπεινὴν Γονόεσσαν
 Πελλήνην τ' εἶχον, ἥδ' Αἴγιον ἀμφεμένοντο
 575 Αἰγιαλὸν τ' ἀνὰ πάντα καὶ ἀμφ' Ἑλίκην εὐρεΐαν,

569-580. *The realm of Agamemnon.*

569. *Μυκήνας*: The residence of Agamemnon whose realm lay in Northern Peloponnesus (the latter Achaea), extending to Elis. Above the gate of the citadel remains the sculptured representation of two lions, prob. the earliest extant specimen of Greek sculpture on Greek soil. Near the citadel are great subterranean structures, of which the finest and largest is the so-called 'treasure house of Atreus.' Mycene (the sing. form also is used, see § 19 j) is called by Homer *εὐρύγεια*, Δ 52, and *πολύχρυσος*, Η 180. The latter epith. was shown to be justified by the discoveries in the excavations by Dr. Schliemann in 1876-77.

570. *ἀφνειὸν Κόρινθον*: Corinth was made wealthy in early times by its trade, lying as it did between two seas; cf. *οἰκοῦντες γὰρ τὴν πόλιν οἱ Κορίνθιοι ἐπὶ τοῦ ἰσμοῦ ἀεὶ δὴ ποτε ἐμπόριον εἶχον, . . . χρήμασί τε δυνατοὶ ἦσαν, ὡς καὶ τοῖς παλαιοῖς ποιηταῖς δεδήλωται* Thuc. i. 13. 15. The old name of Corinth was Ephyra, cf. *ἔστι πόλις Ἐφύρη μυχῷ Ἀργεὺς ἱπποβότοιο* Z 152, and the poet does not put the name *Corinth* into the mouth of his characters. — *Κλεωνάς*: southwest of Corinth, on the road to Argos.

571. *Ὀρνειάς*: on the northern boundary of Argolis, toward Phlius.

— *Ἀραιθυρέην*: thought to be the later Phlius.

572. *Ἀδρηστος*: king of Argos, grandfather of Diomed (see on v. 563). He was driven out of Argos by Amphiaraus, and fled to Sicyon, to his mother's father whom he succeeded on the throne. He was the leader of the 'Seven against Thebes'; and the only one of the seven who returned home alive. — *πρῶτα*: at first, with reference to his return to Argos.

573. *Ὑπερσίων*: in Achaea, on the Corinthian gulf. For the long penult, see § 41 b. — *Γονόεσσαν*: from *γονός*, the hilly city (cf. *Genoa*): it lay on a cape near Pellene.

574. *Πελλήνην*: in Achaea, about six miles from the sea. — *Αἴγιον*: later the capital of the 12 Achæan cities. Near it was a sanctuary of Zeus Ὀμαγύριος where Agamemnon was said to have planned the expedition against Troy, with the most honored of the Greeks.

575. *Αἰγιαλόν*: the district on the north coast of Peloponnesus, east of Elis. — *ἀνὰ*: cf. *ἀνὰ δῶμα* A 570, *ἀνὰ στρατόν* A 10. — *Ἑλίκην*: the principal town (before Aegium) of this district. Here Poseidon received especial honor; cf. Θ 203, and 'Heliconian' Poseidon τ 404. This city was submerged by an earthquake,

τῶν ἑκατὸν νηῶν ἦρχε κρείων Ἀγαμέμνων
 Ἀτρεΐδης. ἅμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι
 λαοὶ ἔποντ'· ἐν δ' αὐτὸς ἐδύσετο νώροπα χαλκὸν
 κυδιόων, πᾶσιν δὲ μετέπρεπεν ἥρώεσσιν,
 580 οὐνεκ' ἄριστος ἔην, πολὺ δὲ πλείστους ἄγε λαοὺς.
 οἱ δ' εἶχον κοίλην Λακεδαιμόνα κητώεσσαν,
 Φᾶρίν τε Σπάρτην τε πολυτρήρωνά τε Μέσσην,
 Βρυσειάς τ' ἐνέμοντο καὶ Αὐγείας ἐρατεινάς,
 οἱ τ' ἄρ' Ἀμύκλας εἶχον Ἴλος τ', ἔφαλον πτολίεθρον,
 585 οἱ τε Δᾶαν εἶχον ἠδ' Οἰτυλον ἀμφενέμοντο,
 τῶν οἱ ἀδελφεὸς ἦρχε, βοὴν ἀγαθὸς Μενέλαος,
 ἐξήκοντα νεῶν· ἀπάτερθε δὲ θωρήσσοντο.

373 B.C. — *εὐρείαν*: a freq. epith. of a country (as of Crete and the Troad); rarely applied to a city as here, cf. *ἐνὶ Κνώσσῳ εὐρείῃ* Σ 591.

576. *τῶν* [*τούτων*]: i.e. the inhabitants of the cities mentioned just before. The gen. depends upon *νηῶν*, the ships of these, their ships; cf. vs. 509, 686, while in vs. 587, 610, 713, 719, *νεῶν* is in appos. with *τῶν*.

577. *πολὺ πλείστοι*: since his kingdom was most extensive; thus he had the largest force of ships himself, and could besides these lend 60 ships to the Arcadians (vs. 610-614). The rule of Agamemnon 'over many islands,' implying naval power, is mentioned v. 108. — The verse ends like v. 817.

578. *ἐν ᾧ*: but among them, cf. v. 588; see on A 142. — *χαλκόν*: see on v. 417.

580. *οὐνεκα*: because, referring to *κυδιόων*. — *ἄριστος*: sc. in kingly dignity and power, as is shown by the next verse. See A 91 and note.

581-590. The realm of Menelaus.

581. Cf. δ 1. — *κοίλην*: hollow; the

land formed a basin between Mts. Taygetus and Parnon. — *κητώεσσαν*: the sharply cut ravines of the mountains are one of the most striking characteristics of the Spartan landscape.

582. *Σπάρτην*: the home of Menelaus. — *Μέσσην*: this was thought by some of the ancients to be the later *Μεσσήνη* (not mentioned elsewhere in the *Iliad*), which belonged to Sparta in the heroic period.

584. *Ἀμύκλας*: the seat of Tyndareüs and his sons. An old Achaean city in the valley of the Eurotas, about a league south of Sparta. It was one of the most important Laconian cities before the Dorian conquest, and long maintained its independence, by the side of Sparta. — *Ἴλος*: a city on the coast from which the name *helot* was said to be derived, since its inhabitants were enslaved by the Spartans.

585. *Δᾶαν*: for the name, cf. 'Stoneham,' 'Stonington.'

586. *οἱ*: for him, his.

587. *νεῶν*: in appos. with *τῶν*, see

ἐν δ' αὐτὸς κίεν ᾗσι προθυμίῃσι πεποιθώς,
 ὀτρύνων πολεμόνδε· μάλιστα δὲ ἔτο θυμῷ
 590 τίσασθαι Ἑλένης ὀρμήματά τε στοναχάς τε.

οἱ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρῆνην ἐρατεινὴν
 καὶ Θρύον, Ἀλφειοῖο πόρον, καὶ εὐκτιτον Αἰπύ,
 καὶ Κυπαρισσῆντα καὶ Ἀμφιγένειαν ἔναιον,
 καὶ Πτελεὸν καὶ Ἔλος καὶ Δώριον, ἔνθα τε μούσαι
 595 ἀντόμεναι Θάμυριν τὸν Θρήικα παῦσαν αἰοιδῆς,
 Οἰχαλίηθεν ἰόντα παρ' Εὐρύτου Οἰχαλιῆος·

on v. 576. — ἀπ' αὐτοῦ: sc. from the troops of Agamemnon. This marks the political independence of Menelaus.

588. ἐν δ': as v. 578. — προθυμίῃσι πεποιθώς: cf. v. 792, (Αἰετίας) λέων ὡς ἄλλοι πεποιθώς E 299. For the long penult of προθυμίῃσι, cf. v. 573; see § 41 b. The pl. is used because of the many occasions on which his zeal had prompted him to act.

589. πολεμόνδε: to the battle; πόλεμος is often used in Homer as synonymous with μάχη. — θυμῷ: local, as A 24.

590 = v. 356.

591-602. *The forces of Nestor.*

591. Πύλον: Messenian Pylus, on a harbor that is well protected by the island Sphacteria. During the Peloponnesian war (325 B.C.) the Athenians established themselves here and held the position for 15 years. In this harbor (then called Navarino), Oct. 20, 1827, the Turkish fleet was nearly annihilated, and the Greek war for independence virtually decided. — The realm of Nestor was founded by his father Neleus (son of Poseidon), who had been driven from Iolcos in Thessaly by his brother Pelias (cf. v. 715).

592. Θρύον: thought to be the

same as Θρυόεσσα πόλις (rush-city), αἰπεία κολώνη, | τηλοῦ ἐπ' Ἀλφειῷ, νεώτη Πύλου ἡμαθόεντος A 711 f.; on the banks of the Alpheüs, near the frontier of Elis. — πόρον: ford; in appos. with Θρύον, cf. ἔλσος v. 506. Cf. Ἀλφειοῦ δὲ πόρον (ὁ ποιητῆς) φησὶν, διτι περὶ περατὸς εἶναι δοκεῖ κατὰ τοῦτον τὸν τόπον Strabo viii. 349.

594. μούσαι: for the pl., see on v. 484.

595. τὸν Θρήικα: that Thracian. For the use of the art., cf. A 11. The Thracian bards, Orpheus, Musaeus, Eumolpus, etc., who were called the fathers of Greek poetry, did not live in historic Thrace but in Pieria, in southern Macedonia, on the east slope of Olympus. Thence the worship of the Muses was brought to Helicon and Parnassus. — Thamyris is here thought of as wandering after the manner of the later bards (αἰοιδῶ) and visiting the courts of the princes.

596. Οἰχαλίηθεν: from Oechalia in Thessaly, cf. v. 730. — Εὐρύτου: a famous bowman, cf. ἀνδράσι δὲ προτέρωσιν ἐρίζεμεν οὐκ ἐθελήσω (sc. Odysseus), | οὐδ' Ἡρακλῆϊ οὐτ' Εὐρύτῳ Οἰχαλίῃ, | οἱ βα καὶ ἀθανάτοισιν ἐρίζεσκον περὶ τόξων θ 223 ff. The famous bow of Odysseus was one which τὸ πρὶν μὲν β' ἐφόρει μέγας Εὐρύτος φ 32.

στεῦτο γὰρ εὐχόμενος νικησέμεν, εἴ περ ἂν αὐταὶ
 μοῦσαι ἀείδοιεν, κούραι Διὸς αἰγιόχοιο·
 αἱ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ αἰοιδὴν
 600 θεσπεσίην ἀφέλοντο καὶ ἐκλέλαβον κιθαριστύν.
 τῶν αὖθ' ἡγεμόνευε Γερήνιος ἱππότα Νέστωρ,
 τῷ δ' ἐνενήκοντα γλαφυραὶ νέες ἐστιχόωντο.
 οἱ δ' ἔχον Ἀρκαδίην ὑπὸ Κυλλήνης ὄρος αἰπύ,
 Αἰπύτιον παρὰ τύμβον, ὃν ἄνδρες ἀγχιμαχηταί,
 605 οἱ Φενεὸν τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον
 Ῥίπην τε Στρατὶν τε καὶ ἠνεμόεσσαν Ἐνίσπην,
 καὶ Τεγέην εἶχον καὶ Μαντινέην ἑρατεινήν,

597. *στεῦτο* κτλ.: *he asserted boastfully that he would be the victor.* Cf. Γ 83, *στεῦται δ' Ὀδυσῆος ἀκούσαι* | *ἀγχοῦ* ρ 525 f. *he asserts that he heard of Odysseus as near at hand.* — *εὐχόμενος*: for the partic. of manner, see on *ἰών* Α 138. — *εἴ περ ἂν*: *even granted that, supposing that.* Here alone is *ἂν* found, instead of *κέν*, with *εἰ* and the opt., cf. Α 60; see § 3 c; elsewhere *εἰ ἂν* is found with the subjv., as Γ 25. The form in dir. disc. would be *νικήσαιμι ἂν*, *εἴ περ ἂν αὐταὶ μοῦσαι ἀείδοιεν*.

598. *κούραι* κτλ.: cf. vs. 491 f.

599. *πηρὸν*: *maimed*, here prob. *mute* (cf. v. 595), though a later tradition represented him as blind. — *αὐτὰρ* κτλ.: this gives the result of their action, although elsewhere *αὐτὰρ* is used to introduce something new.

600. *ἐκλέλαβον*: *sc. μὲν*. Reduplicated aor., used trans., only here construed like a verb of depriving with two accs.; cf. *λελῆθ' ὃ δδυνάων* Ο 60 *cause him to forget his pains*.

603–614. *The Arcadians.* The Arcadians are not mentioned as taking part in any of the conflicts before Troy. They may be thought of as

closely connected with (or included among) the forces of Agamemnon.

603. *ἔχον*: cf. *Ὀλύμπια δώματ' ἔχοντες* Α 18. — *ὑπὸ ὄρος*: *up under the mountain*, cf. v. 824, Γ 371.

604. *Αἰπύτιον*: cf. *Aepytyus*. For the use of the adj., see on *Νηληϊῆς* v. 20. *Aepytyus*, son of *Elatius*, was an old Arcadian hero whose descendants reigned long in Arcadia. His mound, which in the time of the early Roman emperors still rested on its circle of stones, reminds scholars of the German graves of the Huns. — *ἴνα*: *sc. εἰσίν*. For the omission of the copula in a rel. clause, cf. Α 547. — *ἀγχιμαχηταί*: elsewhere only an epith. of the Dardanians in the formula *Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί* Θ 173. These are combatants with sword, spear, and battle-axe, in contrast with bowmen, slingers, or javelin-throwers. The Arcadians are called *ἐγχεσίμωροι* Η 134.

605. *Ὀρχομενόν*: to be distinguished from *Minyan* *Orchomenus* v. 511. — *πολύμηλον*: cf. *ἐμῆλοιο Ἀρκάδας* Pind. *Ol.* vi. 100.

607. *Τεγέην*: one of the most im-

- Στύμφηλόν τ' εἶχον καὶ Παρρασίην ἐνέμοντο,
 τῶν ἡρχ' Ἀγκαῖοιο παῖς, κρείων Ἀγαπήνωρ,
 610 ἐξήκοντα νεῶν · πολέες δ' ἐν νηὶ ἐκάστῃ
 Ἀρκάδες ἄνδρες ἔβαινον, ἐπιστάμενοί πολεμίζεω.
 αὐτὸς γάρ σφω ἐδῶκεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 νῆας ἐνστέλμους περάαν ἐπὶ οἴνοπα πόντον,
 Ἀτρεΐδης, ἐπεὶ οὐ σφι θαλάσσια ἔργα μεμήλειν.
 615 οἱ δ' ἄρα Βουπράσιόν τε καὶ Ἥλιδα δῖαν ἔναιον,
 ὅσσον ἐφ' Ἑρμῆν καὶ Μῦρσινος ἐσχατόωσα
 πέτρῃ τ' Ὠλενίῃ καὶ Ἀλείσιον ἐντὸς ἔεργει,
 τῶν αὖ τέσσαρες ἄρχοι ἔσαν, δέκα δ' ἀνδρὶ ἐκάστῳ
 νῆες ἔποντο θααί, πολέες δ' ἔμβαινον Ἐπειοί.
 620 τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἡγησάσθην,
 υἱες ὁ μὲν Κτεάτου ὁ δ' ἄρ' Εὐρύτου, Ἀκτορίωνε ·

portant towns in Peloponnesus before the Dorian invasion. — **Μαντινίην**: on the road from Arcadia to Argos. 500 hoplites from Mantinea and as many from Tegea were among the Greek forces at Thermopylae, to resist Xerxes.

608. **Στύμφηλον**: famous for its lake (which has a subterranean channel that comes to the surface and empties into the sea near Argos), and for the labor of Heracles in killing the birds here. — **Παρρασίην**: a district in southwestern Arcadia.

609. **Ἀγκαῖοιο**: Ancaeus took part in the Argonautic expedition, and afterwards lost his life in the Calydonian Boar-hunt. — **Ἀγαπήνωρ**: not elsewhere mentioned in Homer.

610 f. **ἐν νηὶ κτλ.**: cf. v. 509.

614. **θαλάσσια ἔργα**: cf. **πολεμῆια ἔργα** v. 338, **πολέμοιο ἔργα** Θ 453, **ἔργα γάμοιο** Ε 429. Arcadia, alone of the countries of Peloponnesus, touched the sea at no point. Cf. praetor

Achaeorum [Philopoemen] . . . rudis in re navali erat, Arcas, mediterraneus homo Livy xxxv. 26.

615–624. *The Eleans.*

615. **Βουπράσιον**: in northern Elis, cf. ψ 631. The 'whole and part' are often thus united, cf. v. 632, **τρώας τε καὶ Ἑκτορα** N 1, 'Peter and the Apostles' Acts v. 29. — **Ἥλιδα**: i.e. the country; the town of that name was not founded until after the Persian wars.

616. **ὅσσον ἐφ'**: i.e. **ἐφ' ὅσσον**, const. with **ἐντὸς ἔεργει**, *encloses, bounds*; lit. *to as far, i.e. as far as*; cf. Γ 12.

620. **Ἀμφίμαχος**: slain by Hector, N 185. — **Θάλπιος**: not mentioned elsewhere. — **ἡγησάσθην**: *took the lead*; aor. as vs. 678, 864, 867, 870; cf. **ἡρχε** was leader.

621. **ὁ μὲν**: Amphimachus, cf. N 185. — **Εὐρύτου**: not to be confounded with Eurytus of v. 596. — **Ἀκτορίωνε**: here of the grandsons of Actor; so Achil-

τῶν δ' Ἀμαρυγκείδης ἦρχε, κρατερὸς Διῶρης·
τῶν δὲ τετάρτων ἦρχε Πολύζεινος θεοειδής,
υἱὸς Ἀγασθένης Αὔγηάδαο ἀνακτος.

625 οἱ δ' ἐκ Δουλιχίου Ἐχβάων θ' ἱεράων
νῆσων, αἱ ναίουσι πέρην ἁλός, Ἥλιδος ἄντα,
τῶν αὖθ' ἡγεμόνευε Μέγης, ἀτάλαντος Ἄρρη,
Φυλείδης, ὃν τίκτε δῖφιλος ἱππότη Φυλεύς,
ὃς ποτε Δουλιχίονδ' ἀπενάσσατο πατρὶ χολωθεῖς.

630 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.
αὐτὰρ Ὀδυσσεὺς ἦγε Κεφαλλήνας μεγαθύμους,
οἱ ῥ' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,
καὶ Κροκύλει' ἐέμοντο καὶ Αἰγίλιπα τρηχεῖαν,
οἱ τε Ζάκυνθον ἔχον ἣδ' οἱ Σάμον ἀμφενέμοντο,

les is called Αλακίδης v. 860, and Priam Δαρδανίδης Γ 303. See § 21 m.

624. Αὔγηάδαο: Augeas, king of Elis, whose stables have become proverbial, is mentioned also Α 701, and his daughter Agamemne Α 739 f. See on v. 680.

625-644. *The Western Islands and Aetolia.* — 625-630. *Dulichium.*

625. οἱ δ' sc. ἦσαν. — The poet places Dulichium and the other Echinades (which lie off the mouth of the Achelous) far to the south of their real position, off the coast of Elis. In Δουλιχίῳ τε Σάμῃ τε καὶ ἄλλῃσι Ζακύνθῳ α 246, Dulichium seems to be included in the Cephallenian kingdom of Odysseus.

626. ναίουσι: lie, lit. dwell; cf. ἐναυετοώσας v. 648. — πέρην ἁλός: i.e. separated from Elis by the sea.

627. Μέγης: appears N 692 as leader of the Epeans; the inhabitants of these islands were Elean Epeans.

629. Cf. ο 254. — εἰς: Phyleus. — ἀπενάσσατο: emigrated, from ἀποναιμαί. — πατρί: King Augeas.

631-637. *The forces of Odysseus.*

631. Κεφαλλήνας: the common name for the subjects of Odysseus, cf. πλησίον ἐσθίει πολέμητις Ὀδυσσεύς, | πᾶρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἔλαπαδ' αἶ | ἔστασαν Δ 329 ff., α 355, 378, 429.

632. ῥά: namely, to wit; the relations are virtually in apposition with Κεφαλλήνας. — Ἰθάκην καὶ Νήριτον: see on Βουπράσιον v. 615. — εἰνοσίφυλλον: lit. leaf-shaking, as if the mountain caused what it suffered. — Cf. the words of Odysseus: ναιετάω δ' Ἰθάκην . . . ἐν δ' ὕπῳ αὐτῇ | Νήριτον εἰνοσίφυλλον, ἀριπρεπές· ἀμφὶ δὲ νῆσοι | πολλαὶ ναιετάουσι μάλα σχεδὸν ἀλλήλας, | Δουλιχίῳ τε Σάμῃ τε καὶ ἄλλῃσι Ζάκυνθος: 21 f.

633. Κροκύλια, Αἰγίλιπα: these names do not appear elsewhere in connection with Ithaca. Perhaps these are districts of the island.

634. τῇ: for the vowel remaining short before Ζάκυνθον, see on Σκαμνιδριον v. 465. Theocritus has δ (Att. η) τῇ Ζάκυνθος iv. 82, at the close of a

635 οἱ τ' ἤπειρον ἔχον ἡδ' ἀντιπέραια νέμοντο.
 τῶν μὲν Ὀδυσσεὺς ἦρχε, Διὶ μῆτιν ἀτάλαντος,
 τῷ δ' ἅμα νῆες ἔποντο δυνώδεκα μυλτοπάρηροι.
 Αἰτωλῶν δ' ἡγεῖτο Θόας, Ἀνδραίμονος υἱός,
 οἱ Πλευρῶν ἐνέμοντο καὶ Ὀλεον ἡδὲ Πυλὴνην
 640 Χαλκίδα τ' ἀγχίαλον Καλυδῶνά τε πετρήεσσαν.
 οὐ γὰρ ἔτ' Οἰνῆος μεγαλήτορος υἱέες ἦσαν,
 οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάνε δὲ ξανθὸς Μελέαγρος.
 τῷ δ' ἐπὶ πάντ' ἐτέταλτο ἀνασσεμένω Αἰτωλοῖσιν.

verse. — Σάμον: Σάμη is a more freq. form.

635. ἤπειρον: refers to Leucadia and Acarnania; conquered by Laertes, *ω* 377 f. — ἀντιπέραια: neut. adj. as subst. The opposite coast; in Elis where the Ithacans had herds, *δ* 635 ff. Odysseus himself had on the mainland twelve herds of cattle, as many flocks of sheep and of goats, and as many droves of swine, *ξ* 100 ff.

636. Ὀδυσσεύς: see on A 138. — Διὶ κτλ.: Odysseus is freq. called πολέμητις and πολυμήχανος. See §§ 1 *q*, 4 *c*.

637. δυνώδεκα: a small number in comparison with the 40 ships of Dulichium, *v*. 630, or the 80 ships of Diomed, *v*. 568. The same number of Odysseus's ships is mentioned in the *Odyssey*, i 159. Eleven of the twelve were destroyed by the Laestrygonians on his voyage home, *κ* 121 ff., and the remaining ship was wrecked by the thunderbolt of Zeus, *μ* 415 ff. — μυλτοπάρηροι: red-cheeked; their bows (cheeks) were painted with vermilion, *cf.* νέας φοινικοπαρῆρους *λ* 124, τὸ δὲ παλαιὸν ἅπασαι αἱ νέες ἦσαν μυλτηλιφεές *Hdt.* iii. 58. On the other hand, *cf.* *v*. 170, and i 482 where the ship of Odysseus is called κυανόπρωρος dark-prowed. — The forces of Odysseus are the fif-

teenth in the enumeration of the 29 contingents. Corresponding to this position, these ships are said to be at the middle of the line, *θ* 222.

638-644. The Aetolians.

638. Θόας: *cf.* Θόας . . . | Αἰτωλῶν δ' ἄριστος, ἐπιστάμενος μὲν ἄκοιτι, | ἐσθλὸς δ' ἐν σταδίῃ· ἀγορῇ δέ ἐ παῦροι Ἀχαιῶν | νίκων *Ο* 281 ff., Θόαντι, | ὅς πάσῃ Πλευρῶνι καὶ αἰπεινῇ Καλυδῶνι | Αἰτωλοῖσιν ἤνασσε, θεὸς δ' ὅς τιςτο δῆμῳ *N* 216 ff. Two others of this name are mentioned: one, king of Lemnos *κ* 230, and a Trojan *π* 311.

640. Καλυδῶνα: on a shoulder of Mt. Aracynthus; it was famed for the Calydonian Hunt of the boar that was killed at last by Meleager.

641. οὐ ἔτι: the two particles had not yet become welded together to form οὐκέτι. See § 37 *b γ*. — γάρ: introduces the explanation why Thoas was in command, and not Oeneus or one of his distinguished sons, Tydeus (see on *v*. 563) or Meleager. — ἦσαν: were living.

642. αὐτός: Oeneus. — ξανθός: see on *Γ* 284. — Μελέαγρος: the most distinguished of the sons of Oeneus. The story of his μῆνις (not unlike that of Achilles) is told *ι* 529 ff.

643. τῷ: Thoas. — ἐπὶ: const. with ἐτέταλτο. — πάντα: everything, ex-

τῇ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

- 645 Κρητῶν δ' Ἴδομενεὺς δουρικλυτὸς ἡγεμόνευεν,
οἱ Κνωσὸν τ' εἶχον Γόρτυνά τε τειχιώεσσαν,
Λύκτον Μίλητόν τε καὶ ἀργινόεντα Λύκαστον
Φαιστόν τε Ῥύτιόν τε, πόλεις ἐν ναιετοώσας,
ἄλλοι θ' οἱ Κρήτην ἑκατόμπολιν ἀμφεμένοντο.
650 τῶν μὲν ἄρ' Ἴδομενεὺς δουρικλυτὸς ἡγεμόνευεν
Μηριόνης τ', ἀτάλαντος Ἐνναλίῳ ἀνδρεϊφόντῃ·
τοῖσι δ' ἅμ' ὀγδῶκοντα μέλαινα νῆες ἔποντο.

plained by ἀνασόμεν in appos. with it; i.e. the whole command. — Αἰτωλοῖσιν: dat. of interest, cf. A 180, 231.

645–680. II. The islands in the southern part of the Aegean sea.

645–652. The Cretans.

645. Κρητῶν: this includes all the mixed population of the extensive island, Κρήτης εὐραίας § 252. Cf. Κρήτη τις γαῖ' ἔστι, μέσφ' ἐνὶ ὄρεσι πόντφ., | καλὴ καὶ πείρα, περίρρυτος. ἐν δ' ἄνθρωποι | πολλοὶ ἀπειρέσιοι, καὶ ἐννήκοντα πόλεις. | ἄλλη δ' ἄλλων γλῶσσα, μεμυγμένη· ἐν μὲν Ἀχαιοί, | ἐν δ' Ἑτεόκρητες μεγαλήτορες, ἐν δὲ Κόδωνες, | Δωριεὲς τε τριχάϊκες διοί τε Πελασγοί. | τῇσι δ' ἐνὶ Κνωσὸς μεγάλη πόλις, ἔνθα τε Μίνως | . . . βασιλεὺς τ 172 ff. — The cities here mentioned all lay in the interior of the island, at the foot of Mt. Ida. — Ἴδομενεὺς: see on A 145.

646. Κνωσὸν: the principal city of the island. — Γόρτυνα: the Cretan city next to Cnosus in importance. Here in 1884 was discovered a long inscription (prob. of the fifth century B.C.) containing a code of laws. — τειχιώεσσαν: cf. v. 559.

647. Μῶητον: this city gave colonists and name to the Ionian Milesians; see Strabo xiv. 634. — ἀργινό-

εντα: cretosum, chalky; as v. 656. The town was situated on chalk cliffs.

648. Φαιστόν: southwest of Gortyna; birthplace of the poet and prophet Epimenides. Cf. ἔστι δὲ τειχισσὴ αἰπεῖα τε εἰς ἅλα πέτρῃ | ἐσχατὴν Γόρτυνος ἐν ἡεροειδέϊ πόντφ. | ἔνθα Νότος μέγα κύμα ποτὶ σκαῖον ῥιον ὠθεῖ, | ἐς Φαιστόν, μικρὸς δὲ λίθος μέγα κύρ' ἀποέργει γ 293 ff. There half of the fleet of Menelaus were wrecked.

649. Ἄλλοι: made prominent before the rel. clause. — ἑκατόμπολιν: a round number, cf. v. 449; see τ 174 quoted on v. 645. Cf. quae simul centum tetigit potentem | oppidis Creten Hor. Carm. iii. 27. 33 f., centum nobilem Cretam urbibus id. Epod. ix. 29, centum urbes habitant magnas, uberrima regna Verg. Aen. iii. 106.

650. ἄρα: recurs to v. 645.

651 = H 166, θ 264, p 259. — Μηριόνης: son of Molus; relative of Idomeneus, and generally his companion in arms. — Ἐνναλίῳ: properly an epith. of Ares, cf. Ἐννὸς E 333. The final vowel of this form is always united (by synizesis) with the initial vowel of the following word. See § 7.

653–670. The Rhodians.

Τληπόλεμος δ' Ἡρακλείδης, ἥς τε μέγας τε,
 ἐκ Ῥόδου ἐννέα νῆας ἄγειν Ῥοδίων ἀγερώχων,
 655 οἱ Ῥόδον ἀμφενέμοντο διὰ τρίχα κοσμηθέντες,
 Δίνδον Ἰηλυσόν τε καὶ ἀργινόεντα Κάμειρον.
 τῶν μὲν Τληπόλεμος δουρικλυτὸς ἡγεμόνευεν,
 ὃν τέκεν Ἀστυόχεια βίη Ἡρακληεῖη,
 τὴν ἄγει' ἐξ Ἐφύρης, ποταμοῦ ἄπο Σελλήεντος,
 660 πέρσας ἄστεα πολλὰ διοτρεφέων αἰζηῶν.
 Τληπόλεμος δ' ἐπεὶ οὖν τράφ' ἐνὶ μεγάρῳ ἐνπήκτῳ,
 αὐτίκα πατρὸς ἐοῖο φίλον μήτρωα κατέκτα,
 ἥδη γηράσκοντα, Λικύμνιον, ὅζον Ἄρῃος.
 αἶψα δὲ νῆας ἔπηξε, πολὺν δ' ὃ γε λαὸν ἀγείρας

653. Τληπόλεμος: killed by Sarpedon, § 659. The other Rhodians are not mentioned elsewhere in Homer. — ἥς τε μέγας τε: as Γ 167, 226; two essential qualities of a hero; see on μέγας v. 816.

655. διὰ: const. with κοσμηθέντες, divided in three parts. The Rhodians dwelt acc. to tribes (καταφυλάδον, v. 668), in their three cities. Cf. διὰ γαίαν τρίχα δασσάμενοι πατρίαν Pind. Ol. vii. 75, of the founders of Rhodes. Pindar tells in greater detail the story of the settlement of the island, and calls it τριπόλις νῆσος, Ol. vii. 18.

656. Δίνδον: famed for its worship of Athena and Heracles; native city of Cleobulus, one of the 'Seven Wise Men'. From this name came that of Lincoln (Lindum colonia).

658. This episode is intended for the glorification of the Rhodians. — Ἀστυόχεια: Ἀστυδάμεια is the name given her by Pindar. — βίη Ἡρακληεῖη: periphrasis for all cases of Ἡρακλῆς, which was not suited to the verse; see § 18 m. For the periphrasis, cf. v. 851, Γ 105; see § 2 s. —

Horace (Carm. i. 3. 36) uses Hercules labor in another sense.

659. Cf. Ο 531. — Ἐφύρης: the seat of King Augeas (see on 624); not to be confounded with Ἐφύρη = Corinth, see on v. 570.

660. πέρσας: sc. when he made his expedition against Augeas to avenge the wrong done him in withholding the reward for cleansing the stables.

661. τράφη: intrans., grew up; const. with ἐπεὶ, when he had grown up. — ἐνὶ μεγάρῳ: i.e. in his father's house at Tiryns. — ἐντ: for the length of the final ι before the following μ, see § 41 k, l γ.

662. αὐτίκα: refers to the preceding ἐπεὶ κτλ. — φῶλον: evidently only as a standing epith. here; see on Γ 138, and § 1 p. — μήτρωα: brother of Alcmena, son of Alectryon. — κατέκτα: in a burst of anger, says Pindar; by accident, acc. to another tradition.

663. ὅζον Ἄρῃος: see on v. 540.

664. δ γε: for its position in the second member of the sent., see on Γ 409.

665 βῆ φεύγων ἐπὶ πόντων· ἀπείλησαν γάρ οἱ ἄλλοι
 υἱέες υἰωνοὶ τε βίης Ἡρακληείης.
 αὐτὰρ ὁ γ' ἐς Ῥόδον ἔξεν ἀλώμενος ἄλγεα πάσχων·
 τριχθὰ δὲ ῥκηθεν καταφυλαδόν, ἥδ' ἐφίληθεν
 ἐκ Διός, ὃς τε θεοῖσι καὶ ἀνθρώποισιν ἀνάσσει,
 670 καὶ σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων.
 Νιρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆας εἰσας,
 Νιρεὺς, Ἀγλαΐης υἱὸς Χαρόποιό τ' ἄνακτος,
 Νιρεὺς, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθεν
 τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα.
 675 ἄλλ' ἀλαπαδνὸς ἔην, παῦρος δέ οἱ εἶπετο λαός.

665. βῆ φεύγων: set out in flight, cf. v. 71; see on A 391. The partic. indicates the manner of his going; — as a fugitive, since he feared the vengeance of the relatives. 'A life for a life,' was the old Greek law; but sometimes a fine was paid, cf. I 632. Flight from the country was frequent, as in the case of Tydeus (see on v. 663), and of Patroclus (see on A 307).

667. ἐς Ῥόδον ἔξεν: this is an anachronism. Even the Dorian migration into Peloponnesus followed the fall of Troy by 80 years (Thuc. i. 12). — ἀλώμενος: always in this place of the verse. — ἄλγεα πάσχων: with sorrow. Const. with ἀλώμενος.

668. τριχθὰ: cf. τρίχα v. 655; see § 12 i. — καταφυλαδόν: equiv. to κατὰ φύλα v. 382. See on v. 655. For advs. in -δόν, see § 38 c.

669. ἐκ Διός: see on v. 33.

670. καὶ σφιν κτλ.: an independent sent., illustrating φέληθεν. — κατέχευε: poured down upon them. This indicates the abundance of their wealth. Cf. multaue merces, | unde potest, tibi defluat aequo | ab

Jove Hor. Carm. i. 28. 27. This expression seems to have given rise to the later myth that Zeus literally rained gold upon the island, *ἐνθα ποτὲ βρέχε* (rained) *θεῶν βασιλεὺς ὁ μέγας χρυσταῖς νιφάδεσσι* (snow-flakes) *πάλιν* Pind. Ol. vii. 34, 50.

671–675. *The forces of Nireus.* The smallest contingent of all.

671. Νιρεὺς: mentioned only here in Homer. He is celebrated as a pattern of beauty. Lucian invents a dialogue between him and Thersites. — For the repetition of his name ('epanalepsis'), cf. vs. 838, 850, 871; see § 2 p. Such repetitions served to chain the attention of the hearer. — Σύμηθεν: a small island, off the Carian coast, north of Rhodes; a Dorian colony like the islands of vs. 676 ff.

672. The names of Nireus's parents are significant.

673. κάλλιστος: pred.; see on v. 216.

674 = P 280, λ 470, 551, ω 18. — ἄλλων: see on A 505.

675. ἀλαπαδνός: the opposite of κρατερός.

οἱ δ' ἄρα Νίσυρόν τ' εἶχον Κράπαθόν τε Κάσον τε
καὶ Κῶν, Εὐρυπύλοιο πόλιν, νήσους τε Καλύδνας,
τῶν αὖ Φεῖδιππός τε καὶ Ἄντιφος ἡγήσασθην,
Θεσσαλοῦ νῆε δὺν Ἡρακλεῖδαο ἀνακτος.
680 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόντων.

νῦν αὖ τοὺς ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον·
οἱ τ' Ἄλον οἱ τ' Ἀλόπην οἱ τε Τρηχῶνα νέμοντο,
οἱ τ' εἶχον Φθίην ἥδ' Ἑλλάδα καλλιγύναικα,
Μυρμιδόνες δὲ καλεῦντο καὶ Ἕλληνες καὶ Ἀχαιοί,
685 τῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς.

676-680. *The Sporades.*

676. Κράπαθον: Κάρπαθον, cf. καρδίη and κραδίη. See § 13. Carpathus is an island between Rhodes and Crete which gave its name to the Carpathian sea.

677. Κῶν: elsewhere Κῶος in Homer; an island off Cnidus and Halicarnassus. It was the birthplace of Ptolemy Philadelphus, and is celebrated by Theocritus in his viiith and xviith idyls. — Εὐρυπύλοιο: king of Cos. He was slain by Heracles on the latter's return from Troy (H 250 ff.). His daughter Chalciope bore to Heracles a son Thessalus, v. 679. — Καλύδνας: small islands near Cos.

678. Φεῖδιππος, Ἄντιφος: not mentioned elsewhere in the *Iliad*.

680 = v. 516.

681-759. III. *Northern Greece.* See on vs. 494 ff.

681-694. *The forces of Achilles.*

681. νῦν αὖ: but now; a transition to the forces of Northern (Thessalian) Greece. This verse forms a general prelude and announcement for what follows. — τοῖς: ἄρ'α hovers before the mind, cf. v. 493. — τό:

dem., that. — Πελασγικὸν Ἄργος: i.e. Thessaly, in distinction from Ἀχαικὸν Ἄργος (Peloponnesus). See on A 30. Thessaly is represented as being more important than it was in historical times.

682. Τρηχῶνα: near Thermopylae.
683. Φθίην: home of Peleus and Achilles, cf. A 169. In the valley of the Spercheüs. — Ἑλλάδα: the country under the rule of Peleus. Thence the name was extended not only to what is known as Greece, but to Greek colonies all over the Eastern world. — καλλιγύναικα: this epith. appears only in the acc. The inflection of the adj. seems to be attracted to that of the noun γυνή.

684. Μυρμιδόνες: cf. A 180, 328. — Ἕλληνες κτλ.: the later Ἀχαιοὶ αἱ φθιῆται Hdt. vii. 132.

685. τῶν: see on v. 576. — πεντήκοντα: Achilles arranged his men in five divisions with five commanders. Each of his ships was manned by 50 men, who (like all the rest) on their arrival at Troy served as soldiers. Cf. πεντήκοντ' ἦσαν νῆες θαλά, ἦσαν Ἀχιλλεύς | ἐς Τροίην ἡγήετο δίφιλος· ἐν δὲ

- ἀλλ' οἳ γ' οὐ πολέμοιοι δυσηχέος ἐμνώνοντο·
 οὐ γὰρ ἔην ὅς τις σφω ἐπὶ στίχας ἡγήσαιοτο.
 κείτο γὰρ ἐν νήεσσι ποδάρκης διὸς Ἀχιλλεύς,
 κούρης χωόμενος Βρισηίδος ἠυκόμοιοι,
 690 τὴν ἐκ Λυρνησσοῦ ἐξείλετο πολλὰ μογήσας,
 Λυρνησσὸν διαπορθήσας καὶ τείχεα Θήβης,
 καδ' δὲ Μύνητ' ἔβαλεν καὶ Ἐπίστροφον ἐγχεσιμῶρους,
 υἱέας Εὐηνοῖο Σεληπιάδαο ἄνακτος·
 τῆς ὃ γε κεῖτ' ἀχέων, τάχα δ' ἀνστήσεσθαι ἐμελλεν.
 695 οἳ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμόεντα,
 Δῆμητρος τέμενος, Ἴτωνά τε, μητέρα μῆλων,

ἑκάστη | πεντήκοντ' ἔσαν ἄνδρες ἐπὶ
 κλησίῳ ἑταῖροι· | πέντε δ' ἔρ' ἡγεμόνας
 ποιήσατο, τοῖς ἐπεποίθειν, | σημαίνειν,
 αὐτὸς δὲ μέγα κρατέων ἤνασεν Π 168 ff.

686. πολέμοιοι δυσηχέος: cf. fre-
 mituque sequuntur | horri-
 sono Verg. *Aen.* ix. 54 f.

687. οὐ γὰρ κτλ.: for there was no
 one, etc.—ἐπὶ στίχας: into ranks, so
 as to form ranks. Cf. Γ 113.—ἡγή-
 σαιτο: opt. without ἄν, after οὐ γὰρ
 κτλ.; cf. ὡς οὐκ ἔσθ', ὅς σῆς γε κύνας
 κεφαλῆς ἀπαλλάκωι X 348 who should
 ward off the dogs from thy head.

688. κείτο: sign of inactivity, in
 sharp contrast with ποδάρκης. Cf.
 vs. 721, 724, 771; ἀλλ' ἄνα, μῆδ' ἔτι
 κείσο Σ 178 addressed to Achilles by
 the goddess Iris.—ἐν νήεσσι: i.e. in
 the camp; see on A 12.

689. κούρης: causal gen., cf. v.
 694; see on A 65.—Βρισηίδος: see on
 A 184, 348.

690. ἐξείλετο: i.e. received as his
 γέρας ἐξάιρετον, see on A 124.

691. Λυρνησσόν: in the Troad, not
 far from Thebes. Briseïs tells of its
 capture and destruction, T 290 ff. See
 on A 125.—Θήβης: see on A 366.

692. καδ' δ' ἔβαλεν: a change to the

finite const., after the partic. διαπορ-
 θήσας, cf. Γ 80; see § 1 e.—Μύνητα:
 king of Lyrnessus, and (acc. to the
 later story) husband of Briseïs.—
 ἐγχεσιμῶρους: see on v. 604.

694. τάχα: Achilles is reconciled
 with Agamemnon, goes forth to bat-
 tle, and kills Hector, on the 27th day
 of the action of the *Iliad*, five days
 after the events narrated in this Sec-
 ond Book. In other passages his in-
 activity is called *long*, cf. Ἀχιλλεύς |
 ἐξεφάνη, θηρὸν δὲ μάχης ἐπέπαυ' ἀλε-
 γεινῆς T 45 f., Σ 125, 248.

695–710. *The forces of Protesilaus.*

695. Φυλάκην: this and the follow-
 ing four cities lay on the eastern coast
 of Phthiotis.—Πύρασον: named from
 the wheat (πυρός) which abounded in
 the region.—ἀνθεμόεντα: see on v. 503.

696. Δῆμητρος τέμενος: consecrated
 field of Demeter; in appos. with Πύρα-
 σον, cf. vs. 506, 592. This afterwards
 gave to Pyrasus the name Δημήτριον.
 —τέμενος: lit. a piece of land set
 apart (τέμνω) for a divinity or a royal
 domain. Its use corresponds in some
 respects with that of templum.—
 μητέρα μῆλων: Mt. Ida is called μη-
 τὴρ θηρῶν, Θ 47.

ἀγχιάλόν τ' Ἀντρώνα ἰδὲ Πτελεὸν λεχεποῖν,
 τῶν αὖ Πρωτεσίλαος ἀρήιος ἡγεμόνευεν
 ζωὸς ἑὼν· τότε δ' ἤδη ἔχεν κατὰ γαῖα μέλαινα.
 700 τοῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλακῇ ἐλέλειπτο
 καὶ δόμος ἡμιτελής· τὸν δ' ἔκτανε Δάρδανος ἀνὴρ
 νηὸς ἀποθρῶσκοντα πολὺ πρῶτιστον Ἀχαιῶν.
 οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·
 ἀλλὰ σφεας κόσμησε Ποδάρκης, ὅζος Ἄρῃος,
 705 Ἰφίκλου υἱὸς πολυμήλου Φυλακίδαο,
 αὐτοκασίγνητος μεγαθύμου Πρωτεσιλάου,

697. ἀγχιάλον: this epith. would fit the other cities also. — λεχεποῖν: grass-bedded, grassy.

698. Πρωτεσίλαος: the first to fall in the war; the name is significant, cf. v. 702. High honors were paid to him at Elaeus in the Thracian Chersonese, down to the time of the Persian wars; Hdt. ix. 116. His ship was the centre of the fiercest conflict when Hector forced his way to the ships of the Greeks, O 704 ff., π 285, and it was half consumed by fire before Patroclus appeared with the Myrmidons, and repulsed the Trojans. — ἡγεμόνευεν: was the leader.

699. ἔχεν κατὰ κτλ.: held down, covered; cf. κάτεχεν φυσίζοος (life-giving) αἰα Γ 243. He was in the realm and power of the dark earth. Cf. ἡ μιν ἐρύκει (hold him back) | γῇ φυσίζοος, ἡ τε κατὰ κρατερὸν περ ἐρύκει φ 62 f. — μέλαινα: see on Γ 103.

700. ἀμφιδρυφῆς: women tore their faces in mourning, cf. ἀμφιδρυφοὶ παρειαὶ Δ 393. — Φυλακῇ: dat. of place.

701. ἡμιτελής: half-finished. He left home for the war before he could complete his house. He had hardly begun life for himself when he was killed. Cf. τὴν οἰκίαν ἐκτελέσαι μοι

πρότερον ἐπίτρεψον· ἡμιτελής γὰρ δ δόμος καταλέλεπται Lucian *Catapl.* 8. — Δάρδανος ἀνὴρ: a Dardanian warrior, as π 807. Acc. to the later amplified form of the story, this was Hector; but Homer does not call any Trojan Δάρδανος, though the Dardanians were included among the Τρῶες.

703. οὐδὲ μὲν οὐδὲ κτλ.: as v. 726. The repetition of the neg. gives it great weight. The first neg. belongs to the whole sent.; the second is to be const. closely with οἱ, — neque vero ne hi quidem. — πόθεόν γε μὲν [μήν]: lit. they missed him indeed, equiv. to καὶ ποθοῦντές περ ἀρχόν. The word before γε μὲν is made prominent and always forms an adversative asyndeton (see § 2 m). The Eng. idiom introduces such a clause by yet, but. — ἀρχόν: i.e. their former leader.

704. σφέας: monosyllabic, see § 7 a. — Ποδάρκης: leader of the Phthians, N 693, 698, since the cities named vs. 695 ff. were in Phthiotis.

705. Φυλακίδαο: with υ, but φυλακῇ v. 700; cf. Πριάμῃς v. 817 with Πριάμων Γ 146; see § 41 g.

706. αὐτοκασίγνητος: own brother, as Γ 238. The tragic poets use also αὐτάδελφος, αὐτανήπιος, αὐτόπαις.

- ὀπλότερος γενεῇ · ὁ δ' ἅμα πρότερος καὶ ἀρείων,
 ἦρως Πρωτεσίλαος ἀρήιος · οὐδέ τι λαοὶ
 δεύονθ' ἡγεμόνος, πόθεόν γε μὲν ἐσθλὸν ἐόντα.
 710 τῷ δ' ἅμα τεσσαράκοντα μέλαιωαι νῆες ἔποντο.
 οἱ δὲ Φεράς ἐνέμοντο παρὰ Βοιβηίδα λίμνην,
 Βοΐβην καὶ Γλαφύρας καὶ εὐκτιμένην Ἰαωλκόν,
 τῶν ἡρχ' Ἀδμήτωιο φίλος πάις, ἔνδεκα νηῶν,
 Εὐμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε δία γυναικῶν,
 715 Ἀλκηστis, Πελῖαιο θυγατρῶν εἶδος ἀρίστη.
 οἱ δ' ἄρα Μηθώνην καὶ Θανμακίην ἐνέμοντο
 καὶ Μελίβοιαν ἔχον καὶ Ὀλιζῶνα τρηχεῖαν,
 τῶν δὲ Φιλοκτῆτης ἡρχεν, τόξων ἐν εἰδῶς,
 ἑπτὰ νεῶν · ἐρέται δ' ἐν ἐκάστη πεντήκοντα

707 = τ 184. — πρότερος: cf. προγε-
 νέτερος v. 555, γενεῇ πρότερος O 182.

708 f. Only another form of v. 703.
 — οὐδέ τι: but in nothing.

711-715. *The kingdom of Eumo-
 lus.*

711 f. Φεράς, Βοΐβην κτλ.: cities
 on the peninsula of Magnesia and in
 the southeastern part of Pelasgiotis.
 — παρὰ: for the locative ending, cf.
 ἵππαι v. 824, γ 217; see § 37 d. — Βοι-
 βηίδα λίμνην: mentioned also by Pin-
 dar *Pyth.* iii. 34, Hdt. vii. 129; cf.
Βοιβίαν λίμνην Eur. *Alc.* 590.

712. Βοΐβην: on the southeastern
 outlet of the lake to which it gives its
 name. — Ἰαωλκόν: famed as the chief
 seat of the Thessalian Minyae (see on
 v. 511), the capital of King Pelias,
 and the native city of Jason, the
 leader of the Argonautic expedition.

714. Εὐμηλος: in the *Iliad*, only
 Ψ 288 ff., as a skilful charioteer. Acc.
 to δ 797 f., his wife was Ipphthime, a sis-
 ter of Odysseus's faithful wife Pene-
 lope. — ὑπ' Ἀδμήτῳ: const. with τέκε,

cf. vs. 728, 742, 820. — For the repeti-
 tion of the name, cf. vs. 636, 655, 691.

715. Ἀλκηστis: she became pro-
 verbial for her devotion to her hus-
 band, which led her to die for him.
 This death is the theme of the *Alcestis*
 of Euripides. — Πελῖαιο: the unjust
 king of Iolcos who drove from home
 his own brother Neleus (see on v. 591),
 and his half-brother Aeson, and sent
 Aeson's son Jason in quest of the
 Golden Fleece. — θυγατρῶν κτλ.: cf.
 γ 124.

716-728. *The forces of Philoctetes.*

716 f. These places are on the
 coast of Magnesia.

718. τῶν δέ: antecded. of οἱ δέ v.
 716. When the rel. clause precedes,
 the apod. often has δέ, as here. — τό-
 ξων ἐν εἰδῶς: as v. 720 and freq. οἶδα
am skilled in is followed by the gen.;
 cf. μάχης ἐν εἰδότε πάσης v. 823, πολέ-
 μων ἐν εἰδῶς Δ 310, κύνη εἰδότε θήρης
 κ 360.

719. ἱεῖται: the warriors were the
 oarsmen. Cf. αὐτερέται δὲ ὅτι ἦσαν

- 720 ἐμβέβασαν, τόξων ἐν εἰδότες ἱφι μάχεσθαι.
 ἀλλ' ὁ μὲν ἐν νήσῳ κείμετο κρατέρ' ἄλγεα πάσχων,
 Δήμνῳ ἐν ἡγαθέῳ, ὅθι μιν λίπον νῆες Ἀχαιῶν
 ἔλκει μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου.
 ἐνθ' ὃ γε κεῖτ' ἀχέων· τάχα δὲ μνήσεσθαι ἐμελλον
- 725 Ἀργεῖοι παρὰ νηυσὶ Φιλοκτῆταο ἄνακτος.
 οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·
 ἀλλὰ Μῆδων κόσμησεν, Ὀϊλῆος νόθος υἱός,
 τόν ῥ' ἔτεκεν Ῥήνῃ ὑπ' Ὀϊλῇ πτολιπόρθῳ.
 οἱ δ' εἶχον Τρίκην καὶ Ἰθώμην κλωμακόεσσαν,

καὶ μάχιμοι πάντες, ἐν ταῖς Φιλοκτῆτου
 ναυσὶ δεδήλωκε (sc. Ὀμηρος)· τοξότας
 γὰρ πάντας πεποίηκε τοὺς προσκώπους
 Thuc. i. 10.

720. ἐμβέβασαν: *had embarked*; see
 on v. 509. The prep. is repeated in
 ἐν ἐκδότῃ. — ἱφι μάχεσθαι: *inf. of re-*
sult, so as to (so that they could) fight
etc. See on A 8.

721. = ε 13. The last hemistich as
 ε 395, ο 232.

722. Δήμνῳ: the Achaeans landed
 at Lemnos on their voyage to Troy
 and received hospitality from King
 Euneüs, θ 230 ff.; they sent slaves
 thither for sale, and received wine
 thence, cf. H 467 ff., ε 40 ff., η 753. —
 The repetition of the prep. gives to
 ἐν Δήμνῳ somewhat more indepen-

dence from ἐν νήσῳ.
 723. ὀλοόφρονος ὕδρου: *const. with*
ἔλκει, ablatival gen., from the cruel
water-snake; see on v. 396. The
 wound not only disabled Philoctetes
 but rendered his presence odious to
 his comrades.

724. τάχα δὲ κτλ.: the Catalogue
 contains several such references to
 events which do not fall within the
 time of the action of the *Iliad*, cf. vs.
 690 ff., 699 ff. — A prophet declared

that Troy could be taken only with
 the help of the arrows of Heracles that
 Philoctetes had in his possession.
 Acc. to Sophocles in his tragedy *Phi-*
loctetes, the hero was brought from
 Lemnos to Troy by Odysseus and
 Neoptolemus (son of Achilles). No
 other allusion to this story is found
 in the Homeric poems. Philoctetes
 reached home in safety at the close
 of the war, γ 190.

725. Ἀργεῖοι παρὰ νηυσί: paren-
 thetical, in a kind of appos. with
 the subj. of ἐμελλον. — Φιλοκτῆταο:
const. with μνήσεσθαι.

726 = v. 703.

727. Μῆδων: is mentioned N 693,
 as in command of the Phthians, with
 Podarces (v. 704). He was killed by
 Aeneas, O 332 ff. — Ὀϊλῆος: father of
 the lesser Ajax, v. 527.

728. ῥά: points back to the preced-
 ing verse, cf. vs. 650, 742.

729-733. *Forces of the Asclepiads.*

729. Τρίκην κτλ.: cities in West-
 ern Thessaly, in Hestiaeotis. At
 Tricca was one of the oldest sanctu-
 aries of Asclepius, and the home of
 the king. — κλωμακόεσσαν: *rocky*; it
 lay on the steep slopes of Mt. Pin-
 dus.

- 730 οἱ τ' ἔχον Οἰχαλίην, πόλῳ Εὐρύτου Οἰχαλιῆος,
 τῶν αὖθ' ἡγείσθην Ἀσκληπιοῦ δύο παῖδε,
 ἱητήρ' ἀγαθῷ, Ποδαλείριος ἦδ' Μαχάων.
 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.
 οἱ δ' ἔχον Ὀρμένιον, οἱ τε κρήνην Ὑπέρειαν,
 735 οἱ τ' ἔχον Ἀστέριον Τιτάνοιό τε λευκὰ κάρηνα,
 τῶν ἦρχ' Εὐρύπυλος, Ἐυαίμονος ἀγλαὸς υἱός,
 τῷ δ' ἅμα τεσσαράκοντα μέλαιναί νῆες ἔποντο.
 οἱ δ' Ἀργισσάν ἔχον καὶ Γυρτώνην ἐνέμοντο,
 Ὀρθην Ἠλώνην τε πόλῳ τ' Ὀλοοσσόνα λευκὴν,
 740 τῶν αὖθ' ἡγεμόνευε μενεπτόλεμος Πολυπόιτης,
 υἱὸς Πειριθόοιο, τὸν ἀθάνατος τέκετο Ζεὺς,
 τὸν ῥ' ὑπὸ Πειριθόῳ τέκετο κλυτὸς Ἴπποδάμεια
 ἥματι τῷ ὅτε φῆρας ἐτίσατο λαχνήμεντας,

730. Οἰχαλίην: see on v. 596.

731. Ἀσκληπιοῦ: better written as Ἀσκληπιδό, see on v. 518.

732. Ποδαλείριος: mentioned elsewhere only A 833. — Μαχάων: heals the wound of Menelaus, A 200 ff. He was wounded by Paris, A 505 ff.

734–737. Forces of Eurypylus.

734. Ὑπέρειαν: this spring seems to be in the mind of Hector when he speaks of the possibility that after the capture of Troy, his wife Andromache will be made, as a slave, to draw water, καὶ κεν ὕδωρ φορέοις Μεσσηίδος ἢ Ὑπερείης Z 457.

735. λευκὰ κάρηνα: gleaming heights, lit. white heads; cf. v. 789. See on v. 117.

736. Εὐρύπυλος: a prominent hero. He was among the first to desire to try the single combat with Hector (H 167), and to rally after the rout (Θ 265). He is to be distinguished

from two others of the same name, v. 677 and λ 520.

738–747. The forces of Polypoetes.

738 f. Ἀργισσάν κτλ.: cities of the Lapithae (see on A 263), in the western part of what was Perrhaebia in later times.

739. Ὀλοοσσόνα: the most important city in Perrhaebia. — πόλιν λευκὴν: because of its chalk cliffs.

740. Πολυπόιτης: appears Z 29, with Leonteus M 129 ff. (where they are called Lapithae), 182 ff., Ψ 836 ff.

741. Παριθόοιο: see on A 263. — τέκετο Ζεὺς: cf. H 317 f.

742. κλυτός: as fem., cf. κλυτός Ἀμφιτρίτη ε 422. Homer does not use the form κλυτή. See on v. 77.

743. ἥματι τῷ ὅτε: see on 351. — φῆρας: see on A 263. — λαχνήμεντας: cf. ἦν μὲν ὄναι κομήτην (long-haired man) | ἔγρον τινα τῶν λασιῶν (shaqun) τούτων . . . Κανταύρου ἤμασσαν αὐτὰς

τοὺς δ' ἐκ Πηλίου ὥσε καὶ Αἰθίκεσσι πέλασσαν ·

745 οὐκ οἶος, ἅμα τῷ γε Λεοντεύς, ὄζος Ἄρῃος,
υἱὸς ὑπερθύμοιο Κορώνου Κανειίδαο.

τοῖς δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Γουνεύς δ' ἐκ Κύφου ἦγε δύω καὶ εἴκοσι νῆας ·

τῷ δ' Ἐνιήνες ἔποντο μενεπτόλεμοί τε Περαιβοί,

750 οἱ περὶ Δωδώνην δυσχείμερον οἰκί' ἔθεντο,

οἱ τ' ἄμφ' ἱμερτὸν Τιταρήσιον ἔργα νέμοντο,

ὃς ῥ' ἐς Πηνειὸν προῖε καλλίρροον ὕδωρ ·

οὐδ' ὁ γε Πηνειῷ συμμίσγεται ἀργυροδίνῃ,

(took the form of centaurs) Arist. *Clouds* 348 ff.

744. Πηλίου: Mt. Pelion, south of Mt. Ossa, was celebrated in mythology as the home of the centaurs, esp. of Cheiron (δικαίτατος Κενταύρων) who trained the youthful Achilles, Λ 832. — Αἰθίκεσσι: these dwell on the slopes of Mt. Pindus, near the sources of the Peneüs.

745. οὐκ οἶος: const. with ἡγεμόνευε, v. 740. — ἅμα τῷ γε κτλ.: no conj. connects this with οὐκ οἶος, since it is in a kind of appos. with it (see § 2 m), expressing more fully the thought of the first words of the verse (see on A 2).

746. ὑπερθύμοιο: in a laudatory sense. Cf. υἱας ὑπερθύμονος Λατιδάων αἰχμητῶν (i.e. Polypoetes and Leon-teus) M 128. — Κανειίδαο: cf. A 284.

748-755. Aenianians and Perrhaebians.

748. Γουνεύς: only here in Homer. — Κύφου: a city in Northern Thessaly, near a mountain and river of the same name.

749. Ἐνιήνες [Aiviānes], Περαιβοί: Pelasgian tribes, mentioned only here in Homer. The Aenianians had different abodes at different times.

750. Δωδώνην: in Epirus at the foot of Mt. Tomaros, although the connection here seems to place it in Thessaly. There was the oldest oracle of the Greeks, where ascetic priests interpreted the rustling of the sacred oak; cf. the prayer of Achilles: Ζεῦ ἅνα Δωδωναίῃ Πελασγικῇ, τηλόθι ναίων, | Δωδώνῃς μετέων δυσχείμερον, ἄμφι δὲ Ξελλοὶ | σοὶ ναίουσ' ὑποφῆται (prophets) ἀνιπτόποδες (with unwashed feet) χαμαὶ εὖναι (whose beds are the ground) Π 233 ff. No oracles are mentioned in the *Iliad*; in the *Odyssey* reference is made to the oracle at Dodona, ξ 327 ff., and to Agamemnon's consultation of Apollo at Pytho (Delphi) θ 79 ff. — οἰκί' ἔθεντο: built their homes.

751. ἄμφι: on the banks of. — Τιταρήσιον: later called Europus. It rose on Mt. Titarion, near Mt. Olympus. Perrhaebians dwelt there. — ἔργα: tilled fields; cf. hominumque labores Ovid *Met.* ii. 404.

753. ἀργυροδίνῃ: silver-eddy; because of the white waves and eddies of the turbid Peneüs, where the clear Titaresius empties its stream into it. The swift current makes it possible to distinguish for a time the waters of the two streams.

ἀλλά τέ μιν καθύπερθεν ἐπιρρέει ἡνὶ ἔλαιον·
755 ὄρκου γὰρ δεινοῦ Στυγὸς ὕδατός ἐστιν ἀπορρώξ.

Μαγνήτων δ' ἦρχε Πρόθοος, Τενθρηδόνης υἱός,
οἱ περὶ Πηνειὸν καὶ Πήλιον εἰνοσίφυλλον
ναίεσκον· τῶν μὲν Πρόθοος θοὸς ἡγεμόνευεν,
τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

760 οὗτοι ἄρ' ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.
τίς τ' ἄρ τῶν ὄχ' ἄριστος ἔην, σὺ μοι ἔννεπε, μοῦσα,
αὐτῶν ἥδ' ἵππων, οἱ ἅμ' Ἀτρεΐδῃσιν ἔποντο.
ἵπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαο,
τὰς Εὐμήλος ἔλανε ποδώκεας ὀρνίθας ὥς,

754. ἀλλά τε: see on A 82. — ἡνὶ ἔλαιον: refers to the water of the one stream flowing above the other.

755. ὄρκου δεινοῦ: explained by its appos. Στυγὸς. Cf. Στυγὸς ὕδωρ, ὅς τε μέγιστος | ὄρκος δεινότητός τε πέλει μακάρεσσι θεοῖσιν ε 185 f. — This introduces a mythical explanation that gives a miraculous quality to the water. — Στυγὸς: limits ὕδατος as in ε 185, just quoted. — ἀπορρώξ: branch of the water of the Styx, as the Cocytus also is said to be (κ 514). This mysterious connection with the Styx (a stream with a high fall, in Arcadia) was imagined prob. because of its violent current.

756-759. *The Magnesians.*

756. Μαγνήτων: a tribe in North-eastern Thessaly. They and Prothoüs do not appear again in the *Iliad*.

757. Πηνειόν: the most important river of Thessaly. It flows into the sea through the beautiful vale of Tempe, between Mts. Olympus and Ossa.

758. Πρόθοος θοός: the poet puns upon the name, see § 2 c.

760-785. *Conclusion of the Catalogue of the Achæan forces.*

760. Cf. v. 487.

761. τίς τ' ἄρα: cf. A 8. — ὄχ' ἄριστος: see on A 69. — ἔννεπε: see on v. 484.

762. αὐτῶν κτλ.: cf. v. 486. — ἅμα ἔποντο: cf. A 158.

763. μέγα: adv., see on A 78. — Φηρητιάδαο: Admetus; cf. vs. 713 ff. Or this name may be given to Pheres's grandson Eumelus, see on v. 621. In the funeral games in honor of Patroclus, these mares of Eumelus would have won the race but for an accident, Ψ 376 ff., 532 ff. — This statement is subject to qualification below, ὅφρ' Ἀχιλεὺς μῆνιεν v. 769, vs. 764-767 being parenthetical.

764. Εὐμήλος: see v. 714. — ποδώκεας: this and the following epiths. are attracted to the construction of the rel. clause; cf. Λαοδίκην Γ 124, Αἰθίωας τοὶ διχθὰ δεδαίεταί, ἔσχατοι ἀνδρῶν α 23, Κύκλωπος κεχόλωται, ὃν ὀφθαλμοῦ ἀλάσσειν, | ἀντίθεον Πολύφημον α 69 f. — ὀρνίθας: for the length of the last syllable, see on v. 180. For the comparison, cf. θέλειν δ' ἀνέμοισιν ὁμοῖοι K 437, of the horses of the Thracian Rhesus.

- 765 ὄτριχας οἰέτεας, σταφύλη ἐπὶ νῶτον εἰσας·
 τὰς ἐν Πηρεΐῃ θρέψ' ἀργυρότοξος Ἀπόλλων,
 ἄμφω θηλείας, φόβον Ἄρης φορεούσας.
 ἀνδρῶν αὖ μέγ' ἄριστος ἔην Τελαμῶνιος Αἴας,
 ὄφρ' Ἀχιλεὺς μῆνιεν· ὁ γὰρ πολὺ φέρτατος ἦεν,
 770 ἵπποι θ', οἱ φορέεσκον ἀμύμονα Πηλεΐωνα.
 ἀλλ' ὁ μὲν ἐν νήεσσι κορωνίσινι ποντοπόροισιν
 κείτ' ἀπομηνίσας Ἀγαμέμνονι, ποιμένι λαῶν,
 Ἄτρεϊδῃ· λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης
 δίσκουσιν τέρποντο καὶ αἰγανέσῃσιν ἰέντες
 775 τόξοισιν θ'· ἵπποι δὲ παρ' ἄρμασιν οἷσιν ἕκαστος,
 λωτὸν ἐρεπτόμενοι ἐλεόθρεπτόν τε σέλινον,

765. σταφύλη εἰσας: like to a plumb line, "straight as an arrow." Cf. ἐπὶ σταθμῇν Ἰθυνεν ε 245. — ἐπὶ νῶτον: along, over the back, cf. v. 308.

766. ἐν Πηρεΐῃ: prob. the region of Pherae where Apollo served Admetus as herdsman. Angry at the death of Asclepius, Apollo had killed the Cyclopes of Zeus, and as a punishment was sent to serve a mortal; see Euripides's *Alceste* ad init. Apollo retained his interest in these mares and sought to secure for them the victory in the chariot race, v 383 ff.

767. φόβον κτλ.: the flight of Ares attends them. For the ablative gen., see on v. 396. φόβος does not mean mere fright in Homer, see § 2 v.

768. αὖ: marking the contrast with ἵπποι μὲν v. 763; cf. αὖτε v. 819, A 237, Γ 241, αὐτὰρ A 51, 127, 383, Γ 69. — Αἴας: cf. Αἴας, δς περὶ μὲν εἶδος, περὶ δ' ἔργα τέτυκτο | τῶν ἑλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα P 279 f.

770. ἵπποι: these were immortal steeds, sired by Zephyrus, given by Poseidon to Peleus; cf. Π 148 ff., P 443 f.; v 276 ff. — φορέεσκον: drew;

the Homeric heroes did not ride on horseback. Thus ἵπποι often stands for horses and chariots; cf. v. 654, Γ 265.

. 771 f. = H 229 f. — ἐν νήεσσι: cf. vs. 688 f. This noun receives the epiths. of ships, although it means camp here.

772. ἀπομηνίσας: giving vent to his wrath away (ἀπὸ) from the battle-field, equiv. to ἀπεὶν καὶ μηνίσας.

773. λαοί: in contrast with δ μὲν v. 771, their leader.

774 = δ 626, ρ 168. — δίσκουσιν: this contest was not unlike the modern 'putting the shot.' The prize was given to him who hurled the discus furthest, θ 186 ff. — αἰγανέσῃσιν: dat. of means with ἰέντες. The companions of Odysseus have their hunting spears with them, ι 166.

775. παρ' ἄρμασιν: where they had been tied when released from the yoke, cf. ἵππους μὲν ἔλυσαν ὑπὸ ζυγῷ ἰδρόντας, | δῆσαν δ' ἱμάντεσσι παρ' ἄρμασιν οἷσιν ἕκαστος θ 543 f.; in contrast with ὅφ' ἄρμασι, where the horses are under the yoke before the chariot, as θ 402. — ἕκαστος: appos., as A 606.

776. ἐλεόθρεπτον: grown on moist

ἔοτασαν· ἄρματα δ' εὖ πεπυκασμένα κείτο ἀνάκτων
 ἐν κλισίῃς. οἱ δ' ἄρχὸν ἀρρήφιλον ποθέοντες
 φοίτων ἔνθα καὶ ἔνθα κατὰ στρατόν, οὐδ' ἐμάχοντο.
 780 οἱ δ' ἄρ' ἴσαν, ὥς εἴ τε πυρὶ χθὼν πᾶσα νέμοιτο·
 γαῖα δ' ὑπεστενάχιζε Διὶ ὧς τερπικεραυνῷ
 χωμένῳ, ὅτε τ' ἀμφὶ Τυφώϊ γαῖαν ἱμάσση
 εἰν Ἀρίμοις, ὅθι φασὶ Τυφώεος ἔμμεναι εὐνᾶς.

meadows.—The Homeric horses were fed on *λωτόν* (clover), *σέλινον* (a kind of *paralely*), *κύπειρον* (a fragrant marsh plant) § 603, and on *κρὶ λευκόν* (*white barley*) E 196, *πυρός* (*wheat*) § 188, and *ἐλυραι* E 196 or *ἐσπεί* (*spelt*) § 604.

777. εὖ πεπυκασμένα: well covered (sc. πέπλοις, cf. δίφροι . . . ἀμφὶ δὲ πέπλοις πέπτανται E 193 ff., § 441), away from the dust.—κείτο: lay. When chariots were out of use, their wheels were sometimes removed, cf. E 722. But *κεῖμαι* is often perf. pass. of *τίθημι*.—ἀνάκτων: of the masters (const. with ἄρματα); Achilles and his lieutenants (see on v. 686). The λαοὶ did not fight ἀφ' ἱππων.

778. οἱ δέ: the λαοὶ and ἄνακτες.—ἀρρήφιλον: only here as epith. of Achilles.—ποθέοντες: cf. v. 703.

779. φοίτων [ἐφοίτων] κτλ.: wandered to and fro, cf. Γ 449.

780. Return to the narrative which was interrupted by the Catalogue (v. 484); but while, at v. 476, the leaders are busy in arranging their troops, here they are represented as already moving forward for the attack.—οἱ δέ: the Achaeans.—ὥς εἴ τε κτλ.: as if the earth were devoured (lit. *pastured off*) by fire. νέμομαι is used as pass. only here. The opt. is used to express a mere conception of the mind, cf. βῆ δ' ἔμεν αἰθήρων . . . | πάντοσε χεῖρ' ὀρέγων, ὥς εἰ πτωχὸς (beggar)

πάλοι εἴη p 365 f., ἀν' ἐπέθῃχ', ὥς εἴ τε φαρέτρῃ (quiver) πῶμ' (cover) ἐπιθήῃ i 814.—The comparison relates to the gleam of the armor and weapons, cf. vs. 455 ff.

781. "The earth trembled as from an earthquake."—Διὶ δέ: sc. στεναχίζει, —groaned as it groans under Zeus, under the power of Zeus. ὑπὸ ποσσὶ v. 784 corresponds to this.—Διὶ: for the length of the ultima, see on *δριῖνας* v. 764, and *Διὶ* v. 636.

782. χωμένῳ: in his wrath. An instance of the exhibition of this anger follows.—ὅτε τε: with hypothetical subjv., cf. *ὅτε τε Ζεὺς ἐν φόβον ὕσση* E 522.—ἀμφὶ Τυφώϊ: a mighty giant, symbol of volcanic power. He opposed Zeus, but was overcome by the thunderbolt, and was buried under a mountain. From this he belches forth fire. When he attempts to rise, he causes earthquakes; then Zeus smites with his lightning the earth about *Typhoeus*, i.e. the earth, that which covers him. Pindar, in his first Pythian ode, represents the monster as lying under Mt. Etna, and extending to Mt. Vesuvius.—Cf. 'In bulk as huge | As whom the fables name of monstrous size, | . . . Briareos [A 403] or Typhon, whom the den | By ancient Tarsus held.' Milton *Par. Lost* i. 196 ff.

783. εἰν Ἀρίμοις: in the land of the *Arimi*, in Cilicia. This belongs to the

ὥς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα
785 ἐρχομένων· μάλα δ' ὤκα διέπρησσαν πεδίοιο.

Τρῶσιν δ' ἄγγελος ἦλθε ποδὴνυμος ὠκέα Ἴρις
παρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγυῇ·
οἱ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσιν
πάντες ὁμηγερέες, ἡμὲν νέοι ἡδὲ γέροντες.
790 ἀγχοῦ δ' ἵσταμένη προσέφη πόδας ὠκέα Ἴρις·
εἶσατο δὲ φθογγὴν νῦν Πριάμοιο Πολίτη,
ὅς Τρώων σκοπὸς ἔξε, ποδωκείησι πεποισθῶς,

so-called 'earthquake belt.' Cf. durumque cubile | In arime Iovis imperiis imposita Typhoeo Verg. Aen. ix. 716 f. — εὐνός: couch.

784. Cf. scuta sonant pulsusque pedum conterrita tellus Verg. Aen. vii. 722.

785 = Γ 14. Cf. Ψ 364. — δι' πρησ-σων: intrams., advanced. — πεδίοιο: local gen., on the plain; cf. v. 801. The acc. is used with no essential difference of meaning, A 483.

Vs. 786-877. The forces of the Trojans.

786. ποδὴνυμος: Iris is ἀελλόπος @ 409 storm-footed; cf. K 437 quoted on v. 764. — ὠκέα [ὠκεία]: for the inflection, see § 20 c. — Ἴρις: the gods' messenger in the *Iliad* for all that pertains to war, while Hermes bears the messages of peaceful life. See also Γ 121.

787. παρ Διὸς: const. with ἦλθε, cf. ὠκέα Ἴρις | ἄγγελος ἦλθε θεοῦς ἐπ' Ὀλύμπου Σ 166 f., (Ἴρις) Διὸς ἄγγελος Ω 169, Διόθεν δέ μοι ἄγγελος ἦλθεν Ω 561.

788. ἀγορὰς ἀγόρευον: were holding an assembly, cf. πόλεμον πολεμίζειν Γ 435, βουλὰς βουλευέμεν K 147. — ἐπὶ

Πριάμοιο θύρῃσιν: at the gates of Priam; i.e. before the palace, where acc. to oriental custom the king sat in judgment. Cf. (ἀγορὴ γίνεται) παρ Πριάμοιο θύρῃσιν H 346, 'Judges and officers shalt thou make thee in all thy gates' Deut. xvi. 18.

789. πάντες: i.e. all the nobles; it is limited by the circumstances of the case. — No special βουλή (cf. v. 53) of the Trojans is mentioned. The gathering of chiefs K 300 was only a council of war.

790 = Γ 129, A 199, Ω 87. — προσέφη: sc. μὲν (referring to Priam), as v. 172. Cf. v. 795.

791. φθογγήν: at first only the similarity of voice receives prominence, as N 216, T 81, in close connection of thought with προσέφη. But here, as in the other cases, a transformation of the whole person is to be assumed; hence εἰσαμένη v. 795 without the addition of φθογγήν. The contents of the speech, however, cause Hector to recognize the goddess, v. 807.

792. ποδωκείησι κτλ.: equiv. to ποσὶ κραυγνοῖσι πεποισθῶς Z 505. For the plural, cf. προθυμῖσι v. 588.

τύμβῳ ἐπ' ἀκροτάτῳ Αἰσυνήταο γέροντος,
 δέγμενος ὁππότε ναῦφω ἀφορμηθεῖεν Ἀχαιοί.
 795 τῷ μιν ἐεισαμένη προσέφη πόδας ὠκέα Ἴρις·
 “ὦ γέρον, αἰεὶ τοι μῦθοι φίλοι ἄκριτοι εἰσίν,
 ὥς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀλίαςτος ὄρωρεν.
 ἦ μὲν δὴ μάλα πολλὰ μάχας εἰσήλυθον ἀνδρῶν,
 ἀλλ' οὐ πῶ τοιόνδε τοσόνδε τε λαὸν ὅπωπα·
 800 λῆην γὰρ φύλλοισιν εἰκότες ἦ ψαμάθοισιν
 ἔρχονται πεδίοιο μαχησόμενοι προτὶ ἄστν.
 Ἔκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι ὧδε γε ῥέξαι.

793. *τύμβῳ* κτλ.: on the top of the mound. This mound of Aesyetes was at the extremity of the ridge south of Ilium Novum. His son Alcatheüs married the daughter of Anchises (N 427).

794. *δέγμενος ὁππότε*: expects dum, generally followed by the aor. opt., as *δέγμενος* . . . *ὁππότε* *λήξειεν αἰδῶν* I 191, cf. *ποτιδέμενοι ὁππότε* ἄρ' ἔλθοι | Ἰδαῖος H 415 f. — *ναῦφιν*: ablative gen. with *ἀφορμηθεῖεν*. For the form, see § 15, α, b.

795. *τῷ μιν ἐεισάμενη*: cf. v. 22, π 720, p 326, 585, τ 82, ζ 24. — *μιν*: i.e. Priam; const. with *προσέφη*. This verse repeats the sum of vs. 790 f., because of the interposed clauses.

796. *ὦ γέρον*: as Ω 411, 460, 683, in addressing Priam. Elsewhere this beginning of the verse is addressed to Nestor. — *αἰεὶ τοι*: cf. A 107, 177, 541. — *φίλοι*: pred. — *ἄκριτοι*: cf. v. 246. Iris blames Priam's untimely unconcern.

797. *πόλεμος δὲ* κτλ.: contrast (paratactic, § 3 q) with *ἐπ' εἰρήνης* in time of peace. — *ἀλίαςτος*: cf. v. 420.

798. *δῆ*: equiv. to *ἤδη*. — *πολλά*: cognate acc. with *εἰσήλυθον*. It does not differ greatly from *πολλάκις*. —

For the form of the contrast, cf. Γ 184 ff., αἰεὶ μὲν Τρώεσσ' ἐπιμίσγομαι . . . ἀλλ' οὐ πῶ τοίους ἱπποὺς ἴδον K 548 ff., δ 267 ff., λ 416 ff.

799. Cf. v. 120.

800. *εἰκότες*: sc. in number. Cf. v. 468. — Cf. 'I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore,' *Genesis* xxii. 17. — *ῥ*: in a comparison where the poet leaves the choice open; cf. *Πηνελόπεια* | Ἀρτέμιδι ἰκέλη ἥδ' χρυσήν Ἀφροδίτῃ p 36 f.

801. *προτὶ ἄστν*: const. with *ἐρχονται*.

802. Ἔκτορ: Iris turns to address Hector as the commander-in-chief, on whom above all others depends the weal of the state; cf. *οἶος γὰρ ἐρύετο (guarded) ἴλιον* Ἔκτωρ Z 403, *οἶος γὰρ σφιν ἔρυστο πόδας καὶ τείχεα μακρὰ* X 507, *δ μοι* (sc. Hecuba) *νύκτας τε καὶ ἡμῆρας* | *εὐχολῇ κατὰ ἔστυν τελέσκεο, πᾶσι τ' ὄνειρα* | *Τρωσὶ τε καὶ Τρωῆσι κατὰ πτόλιν, οἳ σε θεὸν ὥς* | *δειδέχατο* X 432 ff. Hector was the mightiest of the fifty sons of Priam, Ω 495 ff. In Z is the account of an affectionate meeting of Hector and his wife Andromache; in H, Hector fights in single combat with Telamonian Ajax; he breaks his way

πολλοὶ γὰρ κατὰ ἄστυ μέγα Πριάμου ἐπίκουροι,
 ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·
 805 τοῖσιν ἕκαστος ἀνὴρ σημαίνεται, οἷσί περ ἄρχει,
 τῶν δ' ἐξηγείσθω, κοσμησάμενος πολιήτας."
 ὥς ἔφαθ', Ἐκτωρ δ' οὐ τι θεᾶς ἔπος ἡγνοίησεν,
 αἶψα δ' ἔλυσ' ἀγορὴν· ἐπὶ τεύχεα δ' ἔσσεύοντο.
 πᾶσαι δ' ὠϊγύνντο πύλαι, ἐκ δ' ἔσσυτο λαός,
 810 πεζοὶ θ' ἱππῆές τε· πολλὺς δ' ὀρυμαγδὸς ὀρώρειν.
 ἔστι δέ τις προπάραιθε πόλιος αἰπεία κολώνη,

through the gates of the Greek camp, M 445 ff.; he is grievously wounded by Ajax, N 402 ff., but Apollo restores his strength, and he returns to the conflict, O 246 ff., and advances to the very ships of the Achaeans, Π 114 ff.; he slays Patroclus, the friend of Achilles, Π 818 ff.; he is himself slain by Achilles, X 330. The Twenty-fourth Book tells the story of Priam's visit to the Achaean camp to ransom Hector's body. The last verse of the *Iliad* is *ὡς οἱ γ' ἀμφίπτον τάφον Ἑκτορος ἱπποδάμοιο* Ω 804. — 84: for the order of words, see on A 282. — 85 γ: const. with *ρέξαι*. It refers to what follows; cf. Γ 442.

803. πολλοὶ κτλ.: explanatory preparation for v. 805. For the thought, cf. vs. 130 f.

804. Cf. οὐ γὰρ πάντων (sc. Τρώων) ἥδ' ἐπικούρων ἦεν ὁμῶς θρόος (shows) οὐδ' ἴα γήρυς (voice), | ἀλλὰ γλῶσσ' ἐμέμικτο, πολύκλητοι δ' ἔσαν ἄνδρες Δ 437 f., τ 175 (quoted on v. 645). — πολυσπερέων: wide-spread, far-scattered, like πολύκλητοι of Δ 438.

805. τοῖσιν: to these; antec. of the following rel. No conj. is used to connect this with what has preceded, since this is in a kind of appos. with *ὥς γ: ῥέξαι*. For the dat., cf. Τρωσὶ v. 816. Each is to give orders to his

countrymen, as usual. This indicates the separation into tribes (accomplished v. 816) corresponding to that of the Greeks, vs. 362 f.

806. τῶν δ' ἐξηγείσθω: and let him lead these forth, sc. from the city to the field of battle. — πολιήτας: his fellow-citizens; without any political meaning; equiv. to οἷσί περ ἄρχει. This measure is intended esp. for the great number of Trojan allies.

807. οὐ τι κτλ.: by no means failed to recognize (i.e. he recognized clearly) the speech of the goddess, he recognized the goddess herself. For the litotes, see on A 220, § 2 r.

808. ἐπὶ τεύχεα: to fetch their arms; like Att. μετὰ τεύχεα, cf. ἐπὶ βοῶν ἴτω γ 421 fetch a heifer.

809 = Θ 58. — πᾶσαι πύλαι: the whole gate, — the Scaean (Γ 145) or Dardanian (E 789) gates, leading from the city to the plain. Homer does not mention any other gates of the city. πύλαι is always plural in Homer, of one gate with two wings or doors (σανίδες).

810 = Θ 59, ω 70. The second hemistich also Δ 449, Θ 63. — ἱππῆες: cf. ἱππῶτα v. 386; not mounted like the Attic ἱππῆς.

811. ἔστι δέ τις: a favorite Epic beginning of a description, cf. ἔστι δέ

ἐν πεδίῳ ἀπάνευθε, περιδρομος ἔνθα καὶ ἔνθα,
 τὴν ἣ τοὶ ἄνδρες Βατίειαν κυκλήσκουσιν,
 ἀθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίνης·
 815 ἔνθα τότε Τρῳῆς τε διέκριθεν ἡδ' ἐπικούροι.

Τρῳσὶ μὲν ἡγεμόνευε μέγας κορυθαίολος Ἐκτωρ,
 Πριαμίδης· ἅμα τῷ γε πολὺν πλείστοι καὶ ἄριστοι

τις Θρονέσσα πόλις A 711, ἔστι δέ τις ποταμὸς κτλ. A 722, ἔστι δέ τι σπέος N 32, cf. ἔστι πόλις Ἐφύρη Z 152, urbs antiqua fuit Verg. Aen. i. 12. — πόλιος: disyllabic by synizesis; see § 7. The ultima is long before the caesural pause; see § 41 p.

812. ἀπάνευθε: *aside*, sc. from the principal road. — περιδρομος: i.e. free-lying, lying in an open place. Cf. περιδρομοὶ ἀμφοτέρωθεν E 726. — ἔνθα κτλ.: see on v. 397.

813. Βατίειαν: *rubeta*, *Thornhill*.

814. ἀθάνατοι κτλ.: for the language of the gods, see on A 403. — σῆμα: such a tomb as that of v. 604. — πολυσκάρθμοιο: *agile*, sc. in battle; cf. ἐύσκαρθοι φέρον Ἴπποι N 81. — Μυρίνης: perhaps one of the Amazons mentioned I 189.

815. διέκριθεν: see on v. 805; cf. vs. 475 f.

816-877. *The Trojans and their Allies*. The force opposed to the Achaeans is composed of sixteen contingents: I. five contingents from Trojan peoples (vs. 816-839), and II. eleven contingents of allies (ἐπικούροι, vs. 840-877). Of the allies, three divisions come from Europe, and eight from Asia. I. Trojans from (a) Ilios, (b) Dardania, (c) Zelea, (d) Adrastea, (e) Percote etc.; II. Allies (from Europe), (a) Thracians, (b) Ciconians, (c) Paeonians;

(from Asia), (a) Pelasgians, (b) Paphlagonians, (c) Halizionians, (d) Mysians, (e) Phrygians, (f) Maeonians, (g) Carians, (h) Lydians.

The catalogue of the Trojans is far less exact and detailed than that of the Achaeans; it contains no definite statements of number. The total number of Trojans and allies was 50,000, acc. to Θ 562 f.: 'A thousand fires were kindled on the plain, and by each sat fifty men.' Of these about 12,000 were Trojans, if vs. 123-130 are to be interpreted literally. The Catalogue does not name the Λέλεγες and Καύκωνες (K 429, r 329, φ 86). In K 434, λ 519-522, other troops are mentioned as reinforcements.

816-839. *The Trojans*.

816. Τρῳά: in the narrower sense, the inhabitants of the city Ἴλιος. — μέγας: of stature. The Greeks were prone to believe that no man could be physically small, but mentally great. Cf. v. 653. — κορυθαίολος: as epith. of Ares, r 38; elsewhere only of Hector, as r 324. *Helmet-waving*, a mark of martial activity, cf. et cristam adverso curru quatit aura volentem Verg. Aen. xii. 370. — The last half of this verse is found twelve times in the *Iliad*.

817. πλείστοι κτλ.: as the flower of the whole army.

λαοὶ θωρήσσοντο, μεμαότες ἐγχείρῃσιν.

Δαρδανίων αὐτ' ἦρχεν ἐὺς πάϊς Ἀγχίσαιος,
820 Αἰνείας, τὸν ὑπ' Ἀγχίσῃ τέκε δι' Ἀφροδίτῃ,
Ἰδῆς ἐν κνημοῖσι θεὰ βροτῶ ἐννηθείσα,
οὐκ οἶος, ἅμα τῷ γε δύνῃ Ἀντήνορος νῦε,

818. μεμαότες: as N 197, Π 754, elsewhere μεμῶτες as v. 543; see § 41 d. Only here with the simple dat., striving forward with the lance, i.e. eager for the fray.

819. Δαρδανίων: adj. as subst.; "inhabitants of the district Dardania," cf. (Δάρδανος, υἱὸς Διὸς) κτίσσε δὲ Δαρδανίην, ἐπεὶ οὐ πω Ἴλιος ἴρη | ἐν ποδίφ πεπλόστο T 216 f. Dardanus was grandfather of Tros, who gave his name to the district Τροίη (v. 162, Γ 74); while Tros in turn was the father of Ilus, who gave his name to the city Ἴλιος and was father of Laomedon and grandfather of Priam. See T 215 f. The Dardanians are second in rank to the Trojans; cf. Τρῶες καὶ Δάρδανοι ἡδ' ἐπικούροι Γ 456. Elsewhere they are called Δάρδανοι, but only in the two oft-recurring verses, Γ 456, Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχῆται Θ 173; they are also called Δαρδανίανες, as H 414; the women are called Δαρδανίδες, as Σ 330. The name is preserved in the modern 'Dardanelles.'—αὐτ': correl. with μέν v. 816, see on v. 768.—Ἀγχίσαιος: Anchises is nowhere referred to by Homer as alive at the time of this war.

820. Αἰνείας: the hero of the *Aeneid*. He is a third cousin of Hector. He was severely wounded by Diomed, E 306 ff., but was rescued by his mother Aphrodite, and healed by Apollo in his temple, E 445 ff.; he led one of the battalions against the wall of the Achaeans, M 98; he met

Achilles, and would have been slain by him, but for the intervention of Poseidon, who saved him that the race of Dardanus might not be entirely destroyed, νῦν δὲ δὴ Αἰνείας βίη Τρώεσσιν ἀνδρεί | καὶ παῖδων παῖδες T 307 f.—Ἀφροδίτῃ: in this word φρ cannot be allowed to make the preceding vowel long by metrical position; for it would give —υ—, which could not be introduced in dactylic verse. See § 41 i a.

821. Ἰδῆς: a lofty mountain-chain in the Troad, stretching from northwest to southeast, with many projecting shoulders.—ἐν κνημοῖσι: where Anchises had charge of the herds and herdsmen; cf. ἦ μιν (Aeneas) ὑπ' Ἀγχίσῃ τέκε βουκολέοντι E 313. It was one of the patriarchal customs of those times that kings and kings' sons tended their flocks on the slopes of the mountains, cf. Z 26, 424.—θεὰ βροτῶ: for the antithesis, cf. οἶον δὴ νυ θεοὺς βροτοὶ αἰτίωνται α 32.

822. ἅμα τῷ γε: cf. v. 745, M 99.—Ἀντήνορος: Antenor was the Trojan Nestor, and father of many doughty sons, of whom nine are mentioned in the *Iliad*, besides the two following. Seven of the eleven sons were slain in the battles of the *Iliad*. He advocated the restoration of Helen and her treasures, H 850 ff.; he received Menelaus and Odysseus at his house when they came to Troy as ambassadors, Γ 205 ff.; he accompanied Priam to the field to strike a truce, Γ 262. Cf. Γ 148.

Ἄρχελοχός τ' Ἀκάμας τε, μάχης ἐὺ εἶδότε πάσης.

οἱ δὲ Ζέλειαν ἔναιον ὑπαὶ πόδα νείατον Ἰδης,

825 ἀφνειοί, πίνοντες ὕδωρ μέλαν Λισθήποιο,

Τρῶες, τῶν αὐτ' ἦρχε Λυκάονος ἀγλαὸς υἱός,

Πάνδαρος, ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν.

οἱ δ' Ἀδρήστειάν τ' εἶχον καὶ δῆμον Ἀπαισοῦ,

καὶ Πιτυίαν ἔχον καὶ Τηρείης ὄρος αἰπύ,

830 τῶν ἦρχ' Ἀδρηστὸς τε καὶ Ἀμφίος λινοθώρηξ,

νῆε δύνω Μέροπος Περκωσίου, ὃς περὶ πάντων

823 = M 100. — Ἀρχελοχος: slain by Ajax, E 463 ff. — Ἀκάμας: slain by Meriones, Π 342 ff. — μάχης πάσης: every kind of battle, — on foot or in the chariot, with lance or sword. For the gen., see on v. 718.

824. δέ: for the short vowel before following ζ, see on v. 465. — Ζέλειαν: also called Ζέλη (cf. Ἀθηναίη and Ἀθήνη), on the frontier of Mysia. — ὑπαί: see on παραί v. 711. — πόδα νείατον: i.e. the northern slope. For the acc., cf. v. 608.

825. ἀφνειοί: because of the well-tilled farms, acc. to Strabo. — πίνοντες κτλ.: this expression was often imitated; cf. τὰς (Θήβας) ἐρατεινὸν ὕδωρ πίομαι Pind. Ol. vi. 85, extremum Tanain si biberes, Lyce Hor. Carm. iii. 10. 1, non qui profundum Danubium bibunt | edicta rumpent Iulia id. iv. 15. 21 f., exsul | aut Ararim Parthus bibet, aut Germania Tigrim Verg. Ecl. i. 62 f. — μέλαν: this epith. is applied to springs and rivers, as well as to the sea, when the surface is disturbed by breezes in such a way as to prevent a clear reflection of the sun's light.

826. Τρῶες: in the broader sense, the inhabitants of the country.

827. Πάνδαρος: he broke the truce

of the Third Book, by shooting an arrow at Menelaus, Δ 89 ff.; he was slain by Diomed, E 290 ff. — καί: see on A 249. — τόξον κτλ.: i.e. Apollo gave him skill with the bow; cf. τόξον δ τοι (Teucer) πόρε Φοῖβος Ἀπόλλων O 441, laetus Apollo | augurium citharamque dabat, celestesque sagittas Verg. Aen. xii. 393 f. The ancients believed that the bow of an excellent archer must be the gift of the god of the bow. The making of the bow of Pandarus, from the horns of a wild goat shot by himself, is described Δ 105-111.

828. Ἀδρήστειαν: received its name from Adrestus, v. 830. Like the following cities, it lay in what was Mysia in later times. — δῆμον: the country, as v. 547. — Ἀπαισοῦ: seems to be the Παισός of E 612.

829. Πιτυίαν: received its name from the neighboring pine forests; as the neighboring Lampsacus was called Πιτυόσα. — Τηρείης: a mountainous region near Cyzicus.

830. Ἀμφίος: the penult is long also E 612. Amphius and Adrestus were slain by Diomed, Δ 328 ff. — λινοθώρηξ: perhaps as an archer; see on v. 529.

831-834 = A 329-332. — νῆε δύνω: see on A 16. — Περκωσίου: he seems

ἦδεε μαντοσύνας, οὐδὲ οὓς παῖδας ἔασκεν
στείχειν ἐς πόλεμον φθισήνορα. τὼ δέ οἱ οὐ τι
πειθέσθην · κῆρες γὰρ ἄγον μέλανος θανάτοιο.

- 835 οἱ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμοντο
καὶ Σηστὸν καὶ Ἀβυδὸν ἔχον καὶ δῖαν Ἀρίσβην,
τῶν αὖθ' Ἑρτακίδης ἦρχ' Ἀσῖος, ὄρχαμος ἀνδρῶν,
Ἄσῖος Ἑρτακίδης, ὃν Ἀρίσβηθεν φέρον ἵπποι,
αἰθῶνες μεγάλοι, ποταμοῦ ἄπο Σελλήεντος.

- 840 Ἱππόθοος δ' ἄγε φύλα Πελασγῶν ἐγχεσιμῶρων,

to have lived formerly in Percote (v. 835); or Adrastea may have been a colony from Percote. — *περὶ πάντων*: see on A 268.

832. *ἦδεε κτλ.*: Homer knows of no professional soothsayers: Calchas (A 69), Helenus (Z 76), Ennomus (v. 858), Melampus (o 225), Halitherses (β 157), — all are introduced as busy in different ways, in war and in peace. — *οὐδέ*: for the lengthened ultima before the possessive pron., see § 41 m. — *οὐδέ ἔασκεν*: 'resistance to pressure' is implied in the impf.; he continually refused his consent.

833. *φθισήνορα*: a standing epith. of the battle, as I 604, A 381; only in the acc. Cf. *μάχη φθισίμβροτος* N 339, *Ἄρης βροτολογός* E 518.

834. *κῆρες γὰρ κτλ.*: cf. *ἀλλὰ ἐμοῖρα | ἦγ' ἐπικουρήσονται μετὰ Πριάμῳ τε καὶ υἱᾷ* E 613 f., *τὸν δ' ἔγε μοῖρα κακὴ θανάτοιο τέλοσδε* N 602, *τὸν κῆρες ἔβαν θάνατοιο φέρουσαι* | *eis Ἀΐδα δόμους* ξ 207 f. — *μέλανος*: cf. *θανάτου δὲ μέλαν νέφος ἀμφεκάλυψεν* Π 350, *τὸν δὲ σκότος ὅσσε κάλυψεν* Δ 461, *ἀμφὶ δὲ ὅσσε κελαινὴ νύξ ἐκάλυψεν* E 310, *τὰ δέ οἱ ὅσσε | νύξ ἐκάλυψε μέλαινα* Ξ 438 f., *ἔραβεννὴ νύξ ἐκάλυψεν* N 580, *στυγερὸς δ' ἔρα μιν σκότος εἶλεν* N 672.

835. *ἄρα*: as v. 522. — *Περκώτην*: Percote, Abydus, and Arisbe, were

cities on the south side of the Hellespont. — *Πράκτιον*: a stream which empties into the Hellespont between Lampascus and Abydus.

836. *Σηστὸν*: on the Thracian Chersonese, opposite Abydus. Here Xerxes bridged the Hellespont, Hdt. vii. 33. Here, too, Leander of Abydus swam the Hellespont to visit his love, Hero, the priestess of Sestus.

837. *Ἀσῖος*: one of the leaders in the attack on the Achaean camp, M 96 ff.; slain by Idomeneus, N 384 ff. He is to be distinguished from his 'homonym' Asius, a Phrygian prince, brother of Priam's wife Hecuba.

838 f. = M 96 f. — *Ἀσῖος*: for the repetition of the name, see on v. 671.

840–877. *The Allies of the Trojans.*

840. *Ἱππόθοος*: slain by Ajax, P 288 ff. — *Πελασγῶν*: a part settled in Greece proper, a part must have remained in Asia Minor. They gave to many of their towns the name Larisa (rock-citadel). The geographer Stephanus of Byzantium enumerates ten towns of this name, besides the citadel Larissa of Argos. Strabo (xiii. 620) enumerates three in Asia Minor: one in sight of Ilios, another near Ephesus, and a third near Cyme; he holds the last to be the one in the poet's mind here, because of P 301 where

τῶν οἱ Λάρισαν ἐριβάλακα ναιετάασκον·
τῶν ἦρχ' Ἰππόθοός τε Πύλαιός τ', ὄζος Ἄρῃος,
νῆε δύνω Λήθοιο Πελασγοῦ Τευταμίδαο.

αὐτὰρ Θρήικας ἦγ' Ἀκάμας καὶ Πείροος ἦρως,
845 ὄσσους Ἑλλάσποντος ἀγάρροος ἐντὸς ἔεργει.

Εὐφήμος δ' ἀρχὸς Κικόνων ἦν αἰχμητῶν,
νιὸς Τροϊζήνοιο διστρεφέος Κεάδαο.

αὐτὰρ Πυραίχμης ἄγε Παίονας ἀγκυλοτόξους
τηλόθεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρὺ ρέοντος,
850 Ἀξιοῦ, οὗ κάλλιστον ὕδωρ ἐπικίδνεται αἶαν.

Hippothous falls τῇλ' ἐπὶ Λαρίσης ἐριβάλακος.

842. Πύλαιος: mentioned only here in Homer.

844 ff. The following enumeration of allies has a radial arrangement, preceding from Troy as the centre and starting-point. Each radius ends with a *τηλόθεν* (vs. 849, 857, 877) or *τῇλε* (v. 863) for the most distant point from Troy. I. European line, (vs. 844-850). II. Northeast of Troy, on the southern shore of the Euxine sea (vs. 851-857). III. Southeast of Troy (vs. 858-863). IV. South of Troy (vs. 864-877).

844. Θρήικας: European Thracians, dwelling between the Hebrus and the Hellespont.—ἦγε for the sing., see on v. 512.—Ἀκάμας: slain by Ajax, Z 8 ff.—Πείροος: slain by Thoas, Δ 527 ff.

845. Ἑλλάσποντος: the Hellespont in Homer includes also the neighboring waters.—ἀγάρροος: with strong stream. It is called a *ποταμός* in Hdt. vii. 35. No current of the Mediterranean compares with that of the Hellespont.—ἐντὸς ἔεργει: as v. 617.

846. Εὐφήμος: mentioned only here. Mentis is leader of the *Κίκονες*,

P 73.—Κικόνων: Odysseus destroyed their city, after leaving Troy, ι 39 ff. They are mentioned among the Thracian nations through whose country Xerxes passed, Hdt. vii. 110.

847. Κεάδαο: patronymic from Κεας.

848. Πυραίχμης: (with lance of fire), slain by Patroclus, π 287 ff. Elsewhere Ἀσπεροταῖος (the man of lightning) is named as leader of the Paeonians, as P 351.—Παίονας: akin to the Trojans; cf. εἴη δὲ ἡ Παιωνία ἐπὶ τῷ Στρυμόνι ποταμῷ πεπολισμένη, . . . εἴησαν δὲ Τευκρῶν τῶν ἐκ Τροίης ἄποικοι Hdt. v. 13.—ἀγκυλοτόξους: as κ 428 (also of the Paeonians), cf. Μήδαιοι ἀγκυλοτόξοι Pind. Pyth. i. 78; ἀγκύλα τόξα E 209. Elsewhere the Paeonians are called *ἱπποκορυσταί* (φ 206) or *δολιχεγχεῖς* (φ 156).

849. Cf. π 288.

850 = φ 158.—Ἀξιοῦ: for the repetition, see on v. 871. The Axios is one of the chief rivers of Macedonia, west of the Strymon. Homer applies to it the epiths. *εὐρυρέεθρος* φ 141 and *βαθυδίνης* φ 143.—κάλλιστον: pred. "Whose water is the most beautiful that" etc. A similar expression is used of the Enipeus, δς πολὺ κάλλιστος

Παφλαγόνων δ' ἡγεῖτο Πυλαιμένεος λάσιον κῆρ
 ἐξ Ἐνετῶν, ὅθεν ἡμιόνων γένος ἀγροτερῶν,
 οἳ ῥα Κύτωρον ἔχον καὶ Σήσαμον ἀμφενέμοντο
 ἀμφί τε Παρθένιον ποταμὸν κλυτὰ δώματ' ἔναιον,
 855 Κρῶμνάν τ' Αἰγαλόν τε καὶ ὑψηλοὺς Ἐρυθίνους.
 αὐτὰρ Ἀλιζώνων Ὀδῖος καὶ Ἐπίστροφος ἦρχον
 τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.
 Μυσῶν δὲ Χρόμις ἦρχε καὶ Ἔννομος οἰωνιστής.
 ἀλλ' οὐκ οἰωνοῖσιν ἐρύσσατο κῆρα μέλαων,
 860 ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο

ποταμῶν ἐπὶ γαῖαν ἴσιν λ 239. The water of the Axius is now muddy.

851. Here the poet returns to Asia. See on 816-877. — Πυλαιμένεος κτλ.: equiv. to "the shaggy-breasted Pylae-menes." For the periphrasis, cf. v. 387, γ 105, ἄρσε Πατροκλῆος λάσιον κῆρ π 564. He was slain by Menelaus, E 576 ff., but nevertheless follows the corpse of his son from the battle-field, N 658! — λάσιον κῆρ: see on A 189. Here the epith. is transferred to the heart itself.

852. ἐξ Ἐνετῶν: out of the midst of the Enetians, where he dwelt; equiv. to Ἐνετῆιος. In later times these Ἐνετοί were called Veneti; they were said to have wandered to the coast of the Adriatic sea. — ἀγροτερῶν: for the comparative ending, with no thought of greater or less degree, see § 22 c.

853. Κύτωρον: in later times the mart of Sinope. — Σήσαμον: afterwards called Amastria, a small river on the coast of Paphlagonia.

854. κλυτά: magnificent; a standing epith.

855. Κρῶμναν: the later Amastria in Paphlagonia, on a river of the same name. — Ἐρυθίνους: the city received its name from its two red cliffs,

see on v. 647. The red chalk of this region was much prized in ancient times.

856. Cf. v. 517. — Ἀλιζώνων: only here and E 39, where Odios is slain by Agamemnon. They were called Χάλυβες (cf. Ἀλύβη, see v. 857) in later times; to the east of Pontus. — Ἐπίστροφος: only here.

858. Μυσῶν: south of the Propontis, east of the Aesepus, towards Bithynia. They are mentioned as Trojan allies, K 430, ε 512, η 278. Thracian Mysians are mentioned N 5. — Χρόμις: called also Χρόμιος, P 218 etc., just as Alcimedon is called also Alcimus, see § 21 e.

859. οὐκ: placed emphatically before οἰωνοῖσιν, with reference to the preceding οἰωνιστής. Cf. (νείας ὀνειροπόλοιο γέροντος) τοῖς οὐκ ἐρχομένοις ὁ γέρον ἐκρίνατ' ὀνειρούς E 150, ἰδμονα, μαντοσύνησι κεκασμένον· ἀλλὰ μιν οὐ τι | μαντοσύνη ἐδάσαν ἐπεὶ χρεὼ ἦγε δαμῆναι Ap. Rhod. ii. 818 f., gratissimus augur; | sed non augurio potuit depellere pestem Verg. Aen. ix. 827 f. — οἰωνοῖσιν: by omens, from the flight of birds. See on A 69.

860 = v. 874. — ὑπὸ χερσὶ: ὁπό with the dat. is freq. used by Homer where

ἐν ποταμῷ, ὅθι περ Τρῶας κεραίζε καὶ ἄλλους.

Φόρκυς αὖ Φρύγας ἦγε καὶ Ἀσκάνιος θεοειδὴς
τῇλ' ἐξ Ἀσκανίης· μέμασαν δ' ὑσμῖνι μάχεσθαι.

Μῆρσιν αὖ Μέσθλης τε καὶ Ἀντιφός ἡγησάσθην,
865 υἱε Ταλαιμένεος, τῷ Γυγαίῃ τέκε λίμνη,

οἱ καὶ Μήρονας ἦγον ὑπὸ Τμῳλῳ γεγαῶτας.

Νάσσης αὖ Καρῶν ἡγήσατο βαρβαροφώνων,
οἱ Μίλητον ἔχον Φθιρῶν τ' ὄρος ἀκριτόφυλλον

the Attic used *ἐπὶ* with the gen., cf. Γ 436. See § 3 h. — *Αἰακίδας*: for the use of the patronymic, see on v. 621.

861. *ἐν ποταμῷ*: as v. 875. The story of the general slaughter by Achilles in the bed of the Scamander is told § 17 ff., but the names of the slain are not given there. — *ὅθι περ*: just where.

862. *Φόρκυς*: appears again P 218; he is slain by Ajax, P 312 ff. — *Φρύγας*: on the river Sangarius. They were famed for their chariots and their vineyards, Γ 184 ff.; they had commercial relations with the Trojans, ζ 291 f. Vergil calls the Trojans Phrygians, but this is not Homeric, cf. *alma Venus Phrygii Simoentis ad undam* Verg. *Aen.* i. 618. — *Ἀσκάνιος*: to be distinguished from the Ascanius of N 792, who arrived at the scene of the war a day or two later than the events recorded in this Second Book. Homer knows of no son of Aeneas. The boy Ascanius was invented later as a companion-piece to Hector's son Astyanax.

863. *Ἀσκανίης*: in Bithynia, on a lake of the same name on which lay also the later Nicaea. — *μέμασαν δέ*: instead of a partic. or rel. clause, see § 3 q. — *ὑσμῖνι*: local dat. Synonymous with *μάχη*, *πόλεμος*, *θυσίης*.

864. *Μῆρσιν*: later called Lydians.

They inhabited an attractive land, Γ 401; they were equipped with chariots, κ 431; they traded with the Trojans, ζ 291 f.; their women were skilled in purple dyeing, Δ 141 ff. — *Μέσθλης*: appears again P 216. — *Ἀντιφός*: only here; another Antiphus, v. 678. — *ἡγησάσθην*: see on v. 620.

865. *Γυγαίῃ λίμνῃ*: i.e. the nymph of that lake, cf. *νύμφη γῆς* Z 21, E 444, Γ 384. All of these nymphs belong to Western Asia Minor, which was thought to be the favorite abode of the nymphs. — Cf. *λίμνη δὲ ἔχειται τοῦ σήματος* (sc. of Alyattes) *μεγάλη*, . . . *καλεῖται δὲ αὕτη Γυγαίῃ* Hdt. i. 93.

866. *καί*: also, marks the agreement with v. 864, see on v. 249.

867. *Νάσσης*: he and his brother and their father are mentioned only here. — *Καρῶν*: mentioned only incidentally, κ 428. — *βαρβαροφώνων*: rough-voiced, refers to the harshness of their dialect, as *ἀγριοφώνους* θ 294. The word *βάρβαρος* for non-Greek, foreigner, is not found in Homer, just as the poet has no one word for 'all Greece.'

868. *Μίλητον*: this old Carian city became the largest Ionian city and the mother of 80 colonies, but lost much of its importance in the insurrection against the Persians, 494 B.C.

Μαιάνδρου τε ῥοὰς Μυκάλης τ' αἰπεινὰ κάρηνα.
 870 τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάσσης ἡγησάσθην,
 Νάσσης Ἀμφίμαχός τε, Νομίου ἀγλαὰ τέκνα,
 ὃς καὶ χρυσὸν ἔχων πολεμόνδ' ἱέν ἤντε κούρη,
 νήπιος, οὐδέ τί οἱ τό γ' ἐπήρκεσε λυγρὸν ὄλεθρον,
 ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο
 875 ἐν ποταμῷ, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων.
 Σαρπηδὼν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύμων
 τηλόθεν ἐκ Λυκίης, Ξάνθου ἄπο διωθέντος.

869. Μυκάλης: at the foot of this mountain the Persians were defeated, 479 B.C.

870. ἄρα: so, as I said, refers back to v. 867.

871. Νάσσης κτλ.: repeated from the preceding verse, in the reverse order; see on v. 671.

872. ος: refers to the principal person, Νάσσης v. 867. — καί: marks the agreement with ἀγλαὰ τέκνα v. 871, cf. v. 866. — χρυσὸν ἔχων: with gold ornaments, prob. the gold spirals used in fastening his long hair, cf. πλοχοὶ θ' (braids of hair) οἱ χρυσοὶ τε καὶ ἀργύροι ἐσφίκωντο (were gathered up) P 52. See on v. 11. Cf. χρυσέη as an epith. of Aphrodite, Γ 64. χρυσόν here cannot refer to gold armor such as that of Glaucus (Z 286), Nestor (Θ 193), or Achilles (Ξ 475), since that was an honor and no reproach. Nastes was the Trojan Nireus (vs. 671 ff.). — ἤντε κούρη: like a vain girl.

873. νήπιος: see on v. 38. — οὐδέ κτλ.: cf. νήπιος, οὐδέ τί οἱ χραισμήσει λυγρὸν ὄλεθρον Γ 296.

874 = v. 860.

875. ἐκόμισσε: carried off as booty, cf. Γ 878.

876. Σαρπηδών: second only to

Hector; the bravest leader of the allies, regarded by the Trojans as ἕρμα πόλεως Π 549 prop of the city. He was son of Zeus and Laodamia, Bellerophon's daughter, Z 198 f. He led in the attack on the Achaean camp, M 101, 292 ff., 397 ff. He was slain by Patroclus, Π 480 ff. At the command of Zeus, Apollo bathed his corpse, anointed it with ambrosia and gave it to the twin brothers, Sleep and Death, to convey to Lycia, Π 667 ff. — Γλαῦκος: Glaucus tells of his race, Z 145 ff. He was first cousin of Sarpedon and grandson of Bellerophon, descended from Sisyphus of Corinth. He is associated with Sarpedon in the battles. He has a famous meeting with Diomed, Z 119 ff. He was wounded by Teucer, M 387 ff. The honors received by the two Lycian heroes at home, are enumerated by Sarpedon, M 310. — The name 'Lycia' is given by the poet also to the district from which Pandarus (v. 827) comes, cf. E 105. From those Trojan Lycians, the Southern Lycians of Sarpedon are to be distinguished.

877. Ξάνθου: mentioned also E 479, M 313; to be distinguished from the Trojan river ὃν Ξάνθον καλεῖται θεοί, ἄνδρες δὲ Σκάμανδρον Γ 74

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Γ.

Γάμμα δ' ἕρ' ἀμφ' Ἑλένης οἷον μόθος ἐστὶν ἀκοίταιν.

Gamma — suo pugnat pro coniuge uterque maritus.

'Gamma the single fight doth sing

'Twixt Paris and the Spartan king.'

ὄρκοι. τειχοσκοπία. Πάριδος καὶ Μενελάου μονομαχία.

αὐτὰρ ἐπεὶ κόσμηθεν ἄμ' ἡγεμόνεσσιν ἕκαστοι,
Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν ὄρνιθες ὥς,
ἥντε περ κλαγγῇ γεράνων πέλει οὐρανόθι πρό,

Instead of the general battle which was to be expected from the preparations of the Second Book, a duel is fought between Menelaus and Paris. This duel is intended by the combatants to put an end to the entire war.

In the Third Book, the poet gives to his hearers a view of the state of affairs in Troy, as the preceding Books had taught of the relations existing between the Achaeans, both leaders and men.

Vs. 1-75. *The advance of both armies. Paris and Menelaus meet. Hector's rebuke and the answer of Paris.*

1-14. *A transition to the scene of the approaching conflict.*

1. This verse refers to B 476, 815. — *ἕκαστοι*: i.e. the separate divisions of each army. The sing. would have been used of individuals; see on A 606.

2. *Τρῶες*: i.e. Trojans and their allies; as B 826, not as B 816. — *κλαγγῇ κτλ.*: with clamor and outcry;

one idea, expressed for emphasis by two synonymous nouns; cf. A 492, B 839, v. 242, *κακότητι καὶ ἔλγεσι* v 208, *ἔρις καὶ νεῖκος ὀρηται* v. 267, *σθένεός τε καὶ ἀλκῆς πειρήτιζεν* χ 287; see § 1 s. — *ὄρνιθες ὥς*: cf. B 764, see on B 190. This comparison is made definite by a special illustration.—The Achaeans silent in the consciousness of their power are contrasted with the noisy Trojans. Elsewhere also the Trojans are represented as exercising less self-restraint, as less disciplined than the Greeks. When the strife is renewed, Δ 429 ff., the Achaeans advance in solemn silence, while the Trojans come to meet them with the noise of a flock of sheep. The Achaeans shout once, in panic flight, P 759.

3. *ἥντε*: see on B 87. — *οὐρανόθι πρό*: the adv. *πρό* makes *οὐρανόθι* more definite. To the observer, the sky seems to be behind the cranes in their lofty flight, see on B 456. — Cf. *quales sub nubibus atris* |

- αἱ τ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,
 5 κλαγγῇ ταί γε πέτονται ἐπ' Ὀκεανοῦ ροάων,
 ἀνδράσι Πυγμαίοισι φόνον καὶ κῆρα φέρουσai·
 ἡέριαι δ' ἄρα ταί γε κακὴν ἔριδα προφέρονται·
 οἱ δ' ἄρ' ἴσαν σιγῇ μένεα πνείοντες Ἀχαιοί,
 ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.
 10 εἴτ' ὄρεος κορυφῇσι Νότος κατέχευεν ὀμίχλην,
 ποιμέσσω οὐ τι φίλην, κλέπτῃ δέ τε νυκτὸς ἀμείνω·

Strymoniae dant signa grues,
 , atque aethera tranant | cum
 sonitu, fugiuntque notos cla-
 more secundo Verg. *Aen.* x. 264 ff.,
 'As multitudinous on the ocean line|
 As cranes upon the cloudless Thra-
 cian wind,' Shelley, *Hellas*.

4. ἐπεὶ οὖν: as A 57.—χειμῶνα: cf. γέρανοι δὲ φεύγουσαι χειμῶνα τὸν ἐν τῇ Σκυθικῇ χερῇ γινόμενον, φοιτέουσι ἐς χειμασίην (winter quarters) ἐς τοὺς τόπους τοῦδε (of the Nile) Hdt. ii. 22, quam multae glomerantur aves, ubi frigidus annus | trans portum fugat, et terris immittit apricis Verg. *Aen.* vi. 311 f.—φύγον: for the gnomic aor. in comparisons, cf. vs. 10, 23, 33; see § 2 k.

5. κλαγγῇ: contains the real point of the comparison; vs. 6 f. are added simply to complete the picture, see § 2 c.—ταί γε: repeats the subj., cf. τε v. 4. See on A 97.—ἐπὶ κτλ.: toward the currents etc., i.e. toward the South; see on A 423.

6. ἀνδράσι: made prominent in contrast with the cranes. ἀνὴρ often stands in attributive connection with nouns, cf. ἄνδρες στρατιῶται, ἄνδρες ἀδελφοί, κτλ. See § 1 u.—Πυγμαίοισι: these Lilliputians (lit. *Fistlings*) on the southern shore of the Mediteranean, were attacked yearly by the

cranes, acc. to the common story. For the mythical trait in a comparison, cf. B 782.—Cf. 'that small infantry| Warr'd on by cranes' Milton *Par. Lost* i. 575.—φόνον κτλ.: cf. B 352, ἵκηται δημοτῆτα φέρων § 203, p. 757.

7. ἡέριαι: see on A 497; i.e. on the day after their arrival in the land.—κακὴν: destructive, as A 10; sc. to the Pygmies.—ἔριδα κτλ.: offer (lit. bring forward) strife; cf. ἔριδα προφέρουσαι § 92 "in rivalry," ἔριδα προβαλόντες A 529.

8. οἱ δ' ἄρα: correlative with Τρῶες μὲν v. 2.—ἴσαν σιγῇ: cf. οὐ γὰρ κραυγῇ ἀλλὰ σιγῇ... καὶ ἥσυχῃ... προσῆσαν Xen. *An.* i. 8. 11.—μένεα πνείοντες: see on B 536.—Cf. 'Thus they | Breathing united force with fixed thought | Moved on in silence,' Milton *Par. Lost* i. 559 ff.

9. ἐν θυμῷ: emphatic; in heart, though they did not shout. Cf. B 223.

10. εἴτε: generally a temporal particle; here and T 386, a comparative conj., as, like ἥτε v. 8. "As the South wind veils the mountain tops with mist."

11. οὐ τι φάλην κτλ.: since the shepherd on the mountains in a thick mist cannot easily watch and guard his flock.—νυκτὸς ἀμείνω: perhaps because the sheep were usually shut up in their fold at night.

τόσσον τίς τ' ἐπὶ λεύσσει, ὅσον τ' ἐπὶ λᾶαν ἴησω·
ὥς ἄρα τῶν ὑπὸ ποσσὶ κονίσσαλος ὤρνυτ' ἀελλῆς
ἐρχομένων· μάλα δ' ὦκα διέπρησσον πεδίοιο.

- 15 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Τρῳσὶν μὲν προμάχιζεν Ἀλέξανδρος θεοειδής,
παρδαλέην ὤμοισιν ἔχων καὶ καμπύλα τόξα
καὶ ξίφος, αὐτὰρ δοῦρε δύω κεκορυθμένα χαλκῷ
πάλλων Ἀργείων προκαλίζετο πάντας ἀρίστους

12. τόσσον, ὅσον: acc. of extent, with ἐπὶ, cf. B 616.—τί, τί: these mark the correlation of the clauses; see on A 82.—Distances are thus measured in Homer: as the cast of a spear (δουρηκεῖς K 357, δούρε ἐρωή O 358), or of a discus (δίσκου οὐρα Ψ 431), or of a shepherd's crook (Ψ 845), or a bow-shot (μ 83 f.), or a furrow's length (K 351), or the reach of the voice (ι 473).

13. αἶ δ'ρα κτλ.: as B 784.

14 = B 785.

15 = E 14, 680, 850, Z 121, A 232, N 604, Π 462, T 176, Φ 148, X 248, Ψ 816. A formula which, in close connection with what has preceded, introduces the single combat of two warriors.—σχεδὸν ἦσαν: were near each other. For the use of the adv., see on A 416.—ἐπ' ἀλλήλοισιν: const. with ἰόντες. For ἐπὶ in hostile sense, cf. v. 132; see on A 382.

16. Τρῳσίν: for the Trojans, cf. τοῖσι δ' Ἐρευνάδιον πρόμος ἴστατο (equiv. to προμάχιζεν) H 136.—Ἀλέξανδρος: the Greek name of Paris, and used four times as freq. as the other. The dat. of Πάρις is not used, Πάριος only v. 325, Πάριν but thrice.—θεοειδής: this epith. is given him because of his personal beauty; cf. vs. 39, 44 ff., 55, 64.

17. παρδαλέην: adj. as subst.; see

on A 54. As a light-armed warrior (he was eminently a bowman, A 369 ff.), he wore no armor, and thus has a panther's skin on his shoulders. See on B 43.

18. αὐτάρ: on the other hand; this gives prominence to δοῦρε, since the spears do not belong properly to the archer's equipment, which has just been described.—δοῦρε δύω: as M 298, Φ 145, α 256; i.e. one in either hand. Cf. v. 338. For δύω with the dual, see on A 16.—κεκορυθμένα κτλ.: helmeted with bronze, i.e. bronze pointed. For the pl. in agreement with the dual, cf. A 200, ὅσσε φαεινὰ N 435.—Cf. bina manu lato crispans hastilia ferro Verg. Aen. i. 313, laeva duo forte gerebat | praefixa hastilia ferro ib. xii. 488 f.

19. πάλλων: parallel with ἔχων v. 17.—προκαλίζετο: challenged; by his mien rather than by words, cf. v. 21. προκαλιζόμενος would give a smoother const. here, but the finite verb is used in order to give it more prominence; cf. ἔβαλλον v. 80. Thus ἔχων and πάλλων seem to be related to both imperfects.—πάντας ἀρίστους: in marked contrast with his yielding before Menelaus, who was not distinguished in battle (μαλθακὸς αἰχμητής P 588).—Here the period returns to

20 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δημοτῇτι.

τὸν δ' ὥς οὖν ἐνόησεν ἀρηίφιλος Μενέλαος
ἐρχόμενον προπάροιθεν ὁμίλου μακρὰ βιβάντα,
ὥς τε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας,
εὐράν ἢ ἔλαφον κεραδὸν ἢ ἄγριον αἶγα,

25 πεινῶν · μάλα γάρ τε κατεσθίει, εἴ περ ἂν αὐτὸν
σεύωνται ταχέες τε κύνες θαλεροὶ τ' αἰζήοι ·
ὥς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδέα
ὀφθαλμοῖσιν ἰδὼν · φάτο γὰρ τίσασθαι ἀλείτην.

v. 16, since this verse explains *προμή-
χισεν*. — Paris and Menelaus are in-
troduced first in the action, since
the two are the prime cause of the
war. Their feud is private as well as
public. The description of the two
foes is made specially effective by
the contrast of their characters.

20 = H 40, 51. — ἀντίβιον: cf. ἀντι-
βίην A 278; used only of the hand to
hand conflict. — μαχέσασθαι: incep-
tive aor.

21. 21: correl. with μέν v. 16. —
22: for its position, see on A 32. —
ἀρηίφιλος: this epith. is generally
(21 times) applied as here to Mene-
laus. The epith. and the name form
a convenient close to the verse, see
on A 7, § 40 d.

22. προπάροιθεν ὁμίλου: sc. as πρό-
μαχος. — μακρὰ βιβάντα: with long
strides. This gives the manner of
ἐρχόμενον. It is here a sign of cour-
age, for Paris was no coward; cf.
H 213, N 809, O 307, 676, 686, longe
gradientem Verg. *Aen.* x. 572,
'Satan with vast and haughty strides
advanced' Milton *Par. Lost*, vi. 109,
and (as a sign of pride) λ 539.

23. 23 τε λέων κτλ.: a comparison
instead of the apod., which (with
ὀφθαλμοῖσιν ἰδὼν as a repetition of 22
ἐνόησεν) follows at v. 27. The gnomic

aor. ἐχάρη contains the point of com-
parison; but πεινῶν also receives
emphasis from its position and corre-
sponds to φάτο γὰρ τίσασθαι v. 28, i.e.
joy at the promised satisfaction of a
passionate desire. — ἐπὶ σώματι κύρ-
σας: as he happened upon the carcass
of a beast just slain in the chase (cf.
v. 26). σῶμα is used in Homer only
of a dead body, see § 2 v. — Cf. im-
pastus stabula alta leo ceu
saepe peragrans, | suadet enim
vesana fames; si forte fuga-
cem | conspexit capream aut
surgentem in cornua cervum |
gaudet Verg. *Aen.* x. 723 ff. Simi-
lar comparison is found A 474 ff. The
aor. is gnomic, like εὐράν below.

24. εὐράν: as he found; explaining
κύρσας, and in appos. with it. — ἄγριον
αἶγα: cf. αἶγας ὀρεσκόφους ("of the
mountain"); 155.

25. μάλα κατεσθίει: eagerly devours,
as φ 24. — γάρ τε κτλ.: explains πει-
νῶν. — εἴ περ ἂν: see on B 597. —
αὐτόν: himself, in contrast with the
goat or deer.

26. κύνες κτλ.: "hounds and hun-
ters," as A 414, P 282.

27. θεοειδέα: with synizesis of the
last two vowels of the verse, as vs.
237, 450; see § 7 c.

28. τίσασθαι: for the aor. inf. after

- αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.
 30 τὸν δ' ὡς οὖν ἐνόησεν Ἀλέξανδρος θεοειδῆς
 ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ,
 ἅψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.
 ὡς δ' ὅτε τίς τε δράκοντα ἰδὼν παλινόροσος ἀπέστη
 οὔρεος ἐν βήσσης, ὑπὸ τε τρόμος ἔλλαβε γυῖα,
 35 ἅψ δ' ἀνεχώρησεν, ὥχρος τέ μιν εἶλε παρειάς,
 ὡς αὖτις καθ' ὅμιλον ἔδυν Τρώων ἀγερώχων
 δείσας Ἀτρεὺς υἱὸν Ἀλέξανδρος θεοειδῆς.
 τὸν δ' Ἔκτωρ νείκεσσε ἰδὼν αἰσχροῖς ἐπέεσσιν·
 “Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἡπεροπευτά,

a verb of expecting, cf. vs. 112, 366; see G. 203 n. 2.

29 = E 494, Z 103, M 81, N 749; cf. Δ 419, A 211. The close of the verse also E 111, Π 733, 755, Ω 469. — Paris was on foot, see v. 22. — ἐξ ὀχέων: equiv. to ἐξ ἵππων v. 265.

30 = A 581.

31. κατεπλήγη: “was filled with dismay”; not from natural cowardice (cf. Hector's words to Paris, *ἐπεὶ ἑλκιδὸς ἔσει* Z 522), but his guilty conscience robbed him of courage, at sight of Menelaus. ‘Conscience does make cowards of us all.’ — φίλον: see on v. 138, A 491. — ἦτορ: see on A 44.

32 = A 585, N 506, 506, 648, E 408, Π 817; cf. N 165, 533.

33. *ὡς δ' ὅτε*: introduces a comparison, with the gnomic aor., as Δ 275, E 902, A 558, Π 823. — *τέ, τέ*: as v. 12. For the ε remaining short before *δρ*, see § 41 i β. — *παλινόροσος ἀπέστη*: stepped back again, sc. in terror; in this lies the point of the comparison. For the pred. adj. used as an adv., cf. *ἡέριαι* v. 7, *ἀντίοι* A 535. — Cf. *improvisum aspris veluti qui sentibus anguem | pressit humi nitens, trepidusque re-*

pente refugit | ... hand secus Androgeus visu tremefactus abibat Verg. *Aen.* ii. 379 ff., ‘False Sextus saw and trembled, | and turned and fled away; | As turns, as flies the woodman | In the Calabrian brake | When thro’ the reeds gleams the round eye | Of that fell speckled snake, | So turned, so fled false Sextus | And hid him in the rear,’ Macaulay *Lays, Battle of Regillus* xv.

34. *ὑπὸ*: below, referring to the weakness of his knees; cf. Δ 421, E 506, T 44. Const. with *ἔλλαβε*.

35. *παρειάς*: in appos. with *μιν*, as a ‘part’ with the ‘whole’; cf. vs. 438, 442. — *ὥχρος*: cf. *τοὺς δὲ χλωρὸν δέος ἴβρειν* H 479.

36. *καθ' ὅμιλον*: into the throng. — *ἀγερώχων*: prob. *courageous, impetuous*; also B 654.

37. *Ἀλέξανδρος*: in appos. with the subj. of *ἔδυν*, expressed here for the sake of the contrast with *Ἀτρεὺς υἱόν*.

38 = Z 325. — *αἰσχροῖς*: i.e. *reproachful*, cf. *δνειδείους* B 277.

39 = N 769. — *Δύσπαρι*: a determinative compound (G. 132. 2; H. 590), stronger than “Unhappy Paris”; cf. *μῆτερ δύσμητερ* ψ 97, *Κακοῦλον οὐκ*

40 αἶθ' ὄφελος ἄγονός τ' ἔμεναι ἄγαμός τ' ἀπολέσθαι·
καί κε τὸ βουλοίμην, καὶ κεν πολὺ κέρδιον ἦεν,
ἢ οὕτω λώβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.
ἢ που καγχαλώσιν κάρη κομόωντες Ἀχαιοί,
φάντες ἀριστήηα πρόμον ἔμμεναι, οὐνεκα καλὸν
45 εἶδος ἔπ', ἄλλ' οὐκ ἔστι βίη φρεσὶν οὐδέ τις ἀλκή.
ἢ τοιόσδε ἐὼν ἐν ποντοπόροισι νέεσσω
πόντον ἐπιπλώσας, ἐτάρους ἐρήηρας ἀγείρας,
μιχθεὶς ἀλλοδαποῖσι γυναικ' ἐνιδέ' ἀνῆγες

δομαστήν Ψ 19, Δύσπαρις, αἰνόπαρις, κακὸν Ἑλλάδι βωτιανέηρ Alcman 40. — εἶδος ἄριστε: as v 124; in contrast with Δύσπαρις, cf. v. 46, καὶ ἐλέγχεα, εἶδος ἀγῆτοί E 787, P 142. Thus the excellence that is granted is made a reproach. — ἡπεροπεντά: cf. v. 399.

40. αἶθ' ὄφελος κτλ.: closely connected with the reproaches of the preceding verse. — ἄγονος, ἄγαμός: childless, unmarried; two ideas that are proverbially connected in this passionate wish, although Paris is not known to have had children. Elsewhere, also, Hector uses strong language to Paris and about him, cf. Z 281 ff., 325 ff.; see on v. 454.

41 = λ 358, υ 316. — καὶ τό: even this, referring to the preceding verse. — κε βουλοίμην: potential; I should prefer, cf. A 112. — κεν ἦεν: as contrary to fact in present time. — πολὺ: cf. A 91, 112, and notes.

42. ἢ: follows the comparative idea in βουλοίμην, as A 117, καὶ κεν πολὺ κτλ. being parenthetical. — λώβην: concrete, a shame, opprobrium; cf. B 235. — ὑπόψιον κτλ.: an object of contempt to others.

43. κάρη κομόωντες: see on B 11.

44. φάντες: imperf. partic., they who believed; of an incorrect view, as

B 37 and freq. — καλόν: seldom is an adj. at the close of one verse in close connection with a noun at the beginning of the next, § 1 g. Many apparent exceptions to this rule can be explained, as A 78, 166, 283. This arrangement of words may have been chosen here in order to give increased prominence to εἶδος.

45. ἐπι: for ἔρεστι, as A 515; attends thee. — ἄλλ' οὐκ κτλ.: the contrast with φάντες calls strictly for a partic. denoting the Achaeans' recognition of the truth; instead of this, Hector states the fact from his own standpoint. — βίη: might, for attack. — φρεσίν: local, see on A 24. — ἀλκή: strength, for defence.

46. "Can such a coward have dared to meet the dangers involved in the rape of Helen?" — τοιόσδε: with deictic δε, cf. v. 157, B 120.

47. ἐρήηρας: for the (metaplastic) form, see § 19 b. — ἀγείρας: subord. to ἐπιπλώσας [Att. ἐπιπλέοντας].

48. ἀλλοδαποῖσι: masc. adj. as subst., cf. Δαρδανίων B 819. See on A 54, 539. — ἀνῆγες: didst lead (bring) home to Troy, cf. Ἑλένην περ ἀνήγαγεν (sc. Paris) Z 292, οἱ μὲν (sc. Menelaus) κουριδίην ἑλοχον καὶ κτήματα . . . οἴχεσθ' ἀνέγοντες N 626 f.

ἐξ ἀπίης γαίης, νυὸν ἀνδρῶν αἰχμητῶν,
 50 πατρί τε σὺ μέγα πῆμα πόλῃ τε παντί τε δήμῳ,
 δυσμενέσιν μὲν χάρμα, κατηφέην δὲ σοὶ αὐτῷ;
 οὐκ ἂν δὴ μείνειας ἀρηίφιλον Μενέλαον;
 γνοίης χ', οἴου φωτὸς ἔχεις θαλερὴν παράκοιτιν.
 οὐκ ἂν τοι χραίσμη κίθαρις τὰ τε δῶρ Ἀφροδίτης,
 55 ἣ τε κόμη τό τε εἶδος, ὅτ' ἐν κονίῃσι μιγείης.
 ἀλλὰ μάλα Τρῶες δευδήμονες· ἥ τέ κεν ἦδη
 λαίον ἐσσο χιτῶνα κακῶν ἔνεχ', ὅσσα ἔοργας."

49. ἀπίης: cf. A 270. — νυόν: sister-in-law of Agamemnon, who is implied in the more general ἀνδρῶν κτλ. — αἰχμητῶν: cf. A 290; important for the thought here. For the pl., cf. B 250, v. 106.

50. πῆμα: as abane. This acc. and the two following are in appos. with the whole of the preceding sent., marking the result of the action; cf. B 160; see G. 137, n. 3; H. 626. — δῆμῳ: country, as B 547. — For the (prob. accidental) alliteration of π, see § 2 a.

51. δυσμενέσιν κτλ.: for the chiasmic order of words, cf. A 443, 558 f., vs. 103 f., 179; see § 2 o. — κατηφέην: humiliation, shame. Cf. ὁ Κικέρων ἔφη . . . γέλωτα μὲν τοῖς ἐχθροῖς, ἀλγος δὲ τοῖς οἰκείοις παρέχοντα Dio Cass. xxxviii. 23. 1.

52. οὐκ ἂν δὴ κτλ.: a question in the sense of an energetic but sarcastic exhortation: couldst thou not then withstand, etc.? stand to meet, etc. Cf. οὐκ ἂν δὴ Τρῶας μὲν ἰδοίμεν καὶ Ἀχαιοὺς | μάρνασθαι; E 32 f., ζ 57. The way for this question has been prepared by vs. 50 f.: "If thou hadst the courage to bring Helen to Troy, if thou didst bring war upon thy native land, then have the courage" etc.

53. γνοίης κα: then wouldst thou be

made aware. The cond. εἰ μείνειας, is easily supplied, cf. A 232, B 242. — ἔχεις: hast to wife, as v. 123, Z 398.

54. οὐκ ἂν τοι χραίσμη: "will not help thee (A 28);" more definite than the opt. with ἂν, to be expected after γνοίης κε. See § 3 b. ὅτε μιγείης is stated as a mere conception of the mind. — κίθαρις: without the art., although the other nouns here have it. Achilles, also, had a cithara; he sang, however, not love-songs but κλέα ἀνδρῶν, I 189. — τὰ: these, thy; deictic like the following ἥ and τό. Cf. the words of Nereus to Paris: nequiquam Veneris praesidio ferox | pectus caesariem grataque feminis | inbelli cithara carmina divides | . . . heu serus adulteros | crines pulvere collines Hor. Carm. i. 15. 13 ff.

55. ἥ τε κτλ.: among the gifts of the goddess of love, two are made prominent. Obs. the explanatory appos. — μιγείης ἐν: cf. v. 209; generally the simple dat. is used with μίγνυμι.

56. μάλα: altogether, cf. B 241. — δευδήμονες: i.e. since Paris belonged to the royal family. — ἥ τέ κεν ἐσσο: the cond. idea (Eng. else) is implied as in v. 53.

57. λαίον κτλ.: put on a stone tunic;

τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
 "Ἐκτορ, ἐπεὶ με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,
 60 αἰεὶ τοι κραδίη πέλεκυς ὥς ἐστιν ἀτειρής,
 ὃς τ' εἶσω διὰ δουρὸς ὑπ' ἀνέρος, ὃς ῥά τε τέχνη
 νήιον ἐκτάμνησιν, ὀφέλλει δ' ἀνδρὸς ἐρωήν·
 ὥς σοὶ ἐνὶ στήθεσιν ἀτάρβητος νόος ἐστίν·
 μή μοι δῶρ' ἐρατὰ πρόφερε χρυσέης Ἀφροδίτης·
 65 οὐ τοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα,
 ὅσσα κεν αὐτοὶ δῶσιν, ἐκὼν δ' οὐκ ἂν τις ἔλοιτο.
 νῦν αὖτ', εἴ μ' ἐθέλεις πολεμίζειν ἥδὲ μάχεσθαι,

a grim expression of popular speech for death by stoning, the customary method of capital punishment in heroic times (as in the laws of Moses). — *ἔσσο*: from *ἐννυμι* (*ἐσσυμι*). Cf. *κύμ' ἀλλαστον ἐφίσσατο νειόθι* (*deep*) *δύψας* (*diving*) Ap. Rhod. i. 1326, *γὰρ ἐπισσόμενος* Pind. *Nem.* xi. 16.

58 f. = Z 332 f.

59. Ἐκτορ: const. with v. 64, where the principal thought begins. — *ἐπεὶ*: follows the voc. as A 352. This clause has no grammatical conclusion; the virtual conclusion is vs. 67 f.

60. αἰεὶ τοι: this thought is resumed in v. 63 with an accented *σοί*, because of the contrast. — *ἀτειρής*: *unwearied*; pred. of *κραδίη*, cf. *κῆρ ἀτέραμνον* (*unyielding*) *ἔθηκαν* ψ 167.

61. εἶσω: *goes*; always used as pres. in Homeric comparisons, cf. B 87. — *διὰ δουρὸς*: *through the trunk of a tree*. — *ὑπ' ἀνέρος*: *driven by a man*; for the passive sense in *εἶσω*, see H. 820. — *ὃς ῥά τε κτλ.*: hypothetical, "when he hews out" of the felled tree etc. — *τέχνη*: *with skill*. For the dat., cf. *κλαγγῇ* v. 2, *σιγῇ* v. 8.

62. ὀφέλλει κτλ.: the axe by its weight increases the force of the man's

blow. ὀφέλλει has the same subj. as *εἶσω*, which shows the intervening clause to be parenthetical.

63. ἀτάρβητος: attrib. with *νόος*.

64. μή μοι: adversative asyndeton, see § 2 m. "I acknowledge my lack of thine unyielding courage, but do not cast in my teeth the gifts of Aphrodite." — *πρόφερε*: cf. B 251. — *χρυσέης*: equiv. to *χρυσόφορον*, *adorned with gold*; see on B 872, cf. *Venus aurea* Verg. *Aen.* x. 16. Similarly, Ares is *χάλκεος* E 704, 859, because of his bronze armor.

65. Causal asyndeton. — *ἀπόβλητα*: *abiecta, to be cast off*, as B 361; cf. *πάν κτίσμα* (*creature*) *θεοῦ καλόν, καὶ οὐδὲν ἀπόβλητον* 1 Tim. iv. 4.

66. ὅσσα . . . δῶσιν: for the cond. rel. sent., see on A 554. Explanatory of *δῶρα*, adding the essential mark of the gods' gifts, i.e. that they are of free choice. — *αὐτοί*: i.e. without act and thus without responsibility of the receiver. — *ἐκὼν ἔλοιτο*: this forms an independent contrast to the preceding rel. clause. For the thought, cf. *ἀλλ' οὐ πως ἔμα πάντα δυνήσεται αὐτὸς ἐλέσθαι* N 729. — *ἐκὼν*: *at pleasure, by his own powers*.

67. νῦν αὖτε: transition from the

ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιούς,
 αὐτὰρ ἔμ' ἐν μέσσω καὶ ἀρηίφιλον Μενέλαον
 70 συμβάλετ' ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι.
 ὀππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
 κτήμαθ' ἐλὼν ἐν πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·
 οἱ δ' ἄλλοι φιλότῃτα καὶ ὄρκια πιστὰ ταμόντες
 ναίετε Τροίην ἐριβώλακα, τοὶ δὲ νεέσθων
 75 Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιίδα καλλιγύναικα."
 ὡς ἔφαθ', Ἐκτωρ δ' αὖτ' ἐχάρη μέγα μῦθον ἀκούσας,
 καὶ ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,
 μέσσου δουρὸς ἐλὼν· τοὶ δ' ἰδρύνθησαν ἅπαντες.

preceding general considerations to the work before them.

68 = H 49. — ἄλλους: the others. — κάθισον: bid to sit down.

69. αὐτὰρ: see on B 768. — ἐν μέσσω: between the two armies, cf. v. 77, ἐς μέσον ἀμφοτέρων συνίτην Z 120, in medium inter duas acies procedunt Livy i. 25. 1. ἔγειρε καὶ στήθι εἰς τὸ μέσον St. Luke vi. 8. For the neuter adj. as a subst. (not very freq. in Homer), see on A 539.

70. συμβάλετε: bring together, cf. ξυνέηκε A 8, ὡς τοὺς ἀμφοτέρους μάκαρες θεοὶ . . . σύμβαλον T 54 f. The pl. is used, since the consent of the Achaeans also was necessary for the single combat. — κτήμασι πᾶσι: i.e. those which Paris carried away with Helen from the house of Menelaus; cf. v. 282, H 360, (363, 389), N 626, X 114 ff., in all of which cases 'Helen and her treasures' are united in thought. — μάχεσθαι: as A 8.

71 = v. 92, σ 46. — νικήσῃ: shall gain the victory; as fut. perf.

72. ἐγ': seems to strengthen πάντα, as σ 260; cf. μάλα πάντα β 306. — ἀγέσθω: mid., take as his own.

73 = v. 256; cf. v. 94. — οἱ δ' ἄλλοι:

but you, the rest. Elsewhere, when at the beginning of the verse, but they, the others; as vs. 94, 256. οἱ δ' ἄλλοι includes both Trojans and Achaeans, and a division into οἱ μὲν, οἱ δέ might be expected; but instead of this the 2d pers. (ναίετε) appears in the first member, and τοὶ δὲ νεέσθων in the second. Cf. vs. 256 ff., ω 483 ff. — φιλότῃτα: zeugmatically connected with ταμόντες which is construed strictly only with ὄρκια. — ταμόντες: see on B 124.

74. ναίετε: may ye continue to dwell. Note the opt. between two imvs. This is a mere incident to the proposition. — ἐριβώλακα: epith. of Phthia, A 155, and Larisa, B 841. — τοὶ δέ: but those, the Achaeans.

75. Ἄργος, Ἀχαιίδα: i.e. Peloponnesus (as A 30) and Northern Greece, i.e. all Hellas. See on B 530. — καλλιγύναικα: see on B 683.

Vs. 76-120. Hector and Menelaus. Preparations for the truce and single combat.

76-78 = H 54-56. — ἀκούσας: gives the cause of ἐχάρη.

77. ἐς μέσσον: see on v. 69.

78. μέσσου δουρὸς: part. gen. I.e.

τῷ δ' ἐπετοξάζοντο κάρη κομόωντες Ἀχαιοί,
 80 ἰοῖσίν τε τιτυσκόμενοι λάεσσί τ' ἔβαλλον.
 αὐτὰρ ὁ μακρὸν αὔσεν ἀναξ ἀνδρῶν Ἀγαμέμνων·
 “ἴσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κούροι Ἀχαιῶν·
 στεύται γάρ τι ἔπος ἐρέεω κορυθαίολος Ἔκτωρ.”
 ὥς ἔφαθ', οἱ δ' ἔσχοντο μάχης ἀνέφ' τε γέγοντο
 85 ἔσσυμένως. Ἔκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπεν·
 “κέκλυτέ μεν, Τρῶες καὶ ἐκνήμιδες Ἀχαιοί,
 μῦθον Ἀλεξάνδριοιο, τοῦ εἵνεκα νείκος ὄρωρεν.
 ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιούς
 τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,
 90 αὐτὸν δ' ἐν μέσσω καὶ ἀρηίφιλον Μενέλαον
 οἴους ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι.
 ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,

holding the spear horizontally with both hands, crowding the Trojans back.—*ἰδρύθησαν*: were brought to a halt; this gives the result of *ἀνέεργε*, see on B 94.

79. *ἐπετοξάζοντο*: conative impf., they were bending their bows at him.

80. *ἔβαλλον*: transition from the participial to the finite const., in order not to subordinate this idea to *ἐπετοξάζοντο*, although the *τὲ . . . τέ* would make *βάλλοντες* natural here. See §§ 1 e, 3 t.

81. *μακρόν*: aloud, lit. afar, over a great space.

82. Cf. v 54.—*ἴσχεσθε, μὴ βάλλετε*: note the asyndeton (§ 2 l) where the second impv. explains the first; and the double address, *Ἀργεῖοι, κούροι Ἀχαιῶν*.
 83. *στεύται*: cf. B 597.—*ἔπος*: for the length of the ultima, see §§ 14 a, 41 m.—*κορυθαίολος*: see on B 816.

84. *μάχης*: for the gen., cf. v. 112, *αὐτῆς* B 97.—*ἀνέφ' τε* κτλ.: cf. B 323; sc. in order to hear Hector's speech.

85. *ἔσσυμένως*: made emphatic by its position; adv. formed from the adjectival *ἔσσυμενος* (A 554); this and *ἐπισταμένως* (H 817) are the only advs. from partics. in Homer. See § 38 h.
 — *μετ' ἀμφοτέροισιν*: between both armies.

86 = v. 304, H 87.—*κέκλυτέ μεν*: hear from me. The gen. is ablative.

87 = H 374, 388.—*μῦθον*: proposition, plan; as *οἶσθα καὶ ἄλλον μῦθον ἀμείνονα τοῦδε νοῆσαι* H 358, v 326.

89. *καλ'*: for the accent of the ultima (*καλά*) thrown back upon the preceding syllable, cf. v. 192, A 105; see § 10 d.—*ἀποθέσθαι*: i.e. they were to be mere spectators.—*ἐπὶ χθονί*: for the dat. of rest, cf. A 593.

90–94 = vs. 69–73, with necessary changes.—*αὐτόν*: intensive, himself. *αὐτὸς βούλεται* would be natural here, but the acc. is used, correlative with *ἄλλους μέν* above.

92 = v. 71.—Transition to direct disc., see § 1 c.

- κτῆμαθ' ἔλων ἐν πάντα γυναῖκά τε οἰκαδ' ἀγέσθω.
οἱ δ' ἄλλοι φιλότῃτα καὶ ὄρκια πιστὰ τάμωμεν.”
- 95 ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος ·
“ κέκλυτε νῦν καὶ ἐμεῖο · μάλιστα γὰρ ἄλγος ἰκάνει
θυμὸν ἐμόν · φρονέω δὲ διακρινθήμεναι ἤδη
Ἀργείους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέποσθε
100 εἵνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς.
ἡμέων δ' ὅπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,
τεθναίῃ · ἄλλοι δὲ διακριθεῖτε τάχιστα.
οἴσσετε δ' ἄρν', ἔτερον λευκὸν ἐτέρῃν δὲ μέλαιναν,
γῇ τε καὶ ἡελίῳ · Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.

95 = H 92, 398, Θ 28, I 29, 430, 693, K 218, 313, Ψ 676, Θ 234, λ 333, ν 1, π 398, υ 320. — ἀκὴν: equiv. to ἀκείων A 34; originally a cognate acc. with ἐγένοντο, cf. § 38 c. — σιωπῇ: dat. of manner, equiv. to σιωπῶντες. — Cf. dixerat Aeneas, illi obstupere silentes Verg. Aen. xi. 120, tenere silentia cuncti Ovid Met. i. 206.

96. Cf. K 219.

98. θυμόν: acc. of limit of motion. — ἐμόν: made emphatic by its position before the caesural pause. — φρονέω κτλ.: “My mind is that we now (ῥῆν) are to separate in peace.” φρονέω is nearly equiv. to δοκεῖ μοι. For the aor. inf., cf. v. 28.

99. Ἀργείους καὶ Τρῶας: has more feeling than ὑμᾶς καὶ ἡμᾶς, see on A 240. — πέποσθε: Att. πεπόνθατε. The speaker returns to the address begun with κέκλυτε.

100. ἐμῆς ἔριδος: my strife with Paris. — ἀρχῆς: the beginning, cf. v. 87, B 377 f.; a mild expression for the guilt of the first breach of the peace.

101. ὅπποτέρῳ: the anteced. is the subj. of τεθναίῃ. — θάνατος καὶ μοῖρα: cf. θάνατον καὶ πότμον B 359, μοῖρα θανάτοιο β 100, φόνον καὶ κῆρα v. 6. — τέτυκται: is prepared, appointed.

102. τεθναίῃ: let him be dead, let him lie among the dead, cf. Z 164, αὐτίκα τεθναίῃν Z 98, τεθνάμεν 107 to be dead, παραδοθεὶς τοῖς ἐνθάδε τεθνάτω αὐθημερόν (on the same day) Aeschines i. 16. — διακριθεῖτε: repeats διακρινθήμεναι v. 98.

103. οἴσσετε: aor. impv., as ἄξτε v. 105, ὕρσο v. 260; but οἴσομεν v. 104 is fut. — ἄρνε: cf. ἄρνας v. 117. — λευκόν, μέλαιναν: the white male lamb was to be sacrificed to the gleaming Helios, while the dark ewe lamb was for Γαῖα μέλαινα (B 699). Odysseus sacrifices a black ewe to Persephone, κ 572, λ 45 ff. The sex of the victim was generally that of the divinity; thus a cow is sacrificed to Athena, but a bull to Poseidon, Δ 728 f. — The order of words is chiasmic with the following verse. — For the divinities to whom this sacrifice is to be offered, see on v. 276.

- 105 ἄξετε δὲ Πριάμοιο βίην, ὄφρ' ὄρκια τάμνη
αὐτός, ἐπεὶ οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι,
μή τις ὑπερβασίῃ Διὸς ὄρκια δηλήσῃται.
αἰεὶ δ' ὀπλοτέρων ἀνδρῶν φρένες ἡερέθονται·
οἷς δ' ὁ γέρων μετέησιν, ἅμα πρόσσω καὶ ὀπίσσω
110 λεύσσει, ὅπως ὄχ' ἄριστα μετ' ἀμφοτέροισι γένηται."
ὥς ἔφαθ', οἱ δ' ἐχάρησαν Ἀχαιοὶ τε Τρῳῆς τε,
ἐλπόμενοι παύσασθαι οἴζυροῦ πολέμοιο.
καὶ ῥ' ἵππους μὲν ἔρυσαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοὶ
τευχέα τ' ἐξεδύοντο. τὰ μὲν κατέθεντ' ἐπὶ γαίῃ
115 πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα·
Ἐκτωρ δὲ προτὶ ἄστυ δῶα κήρυκας ἔπεμπευ,

105. Πριάμοιο βίην: for the periphrasis, cf. B 387, 658, 851; see § 2 s. — ὄρκια τάμνη: may conclude the treaty, as vs. 73, 94. The victims are slain by Agamemnon, not by Priam.

106. αὐτός: in person; the old king being contrasted with his sons. The poet forgets the periphrasis and proceeds as if he had said Πρίαμον, cf. ἐλθὼν ἐδάκωσε βίην Ἡρακλεΐῃ A 690. — ἐπεὶ: this introduces the first reason; the second follows with αἰεὶ δέ v. 108. — οἱ: for him, his; see § 3 g. — παῖδες: this refers primarily to Paris; for the pl. cf. v. 49.

107. μή τις κτλ.: let no one etc.; expression of anxiety connected immediately with his opinion of the sons of Priam. — Διὸς ὄρκια: Zeus watches over solemn treaties and punishes whoever breaks them; cf. vs. 280, 288, Δ 160, 166, οἱ θεῶν ὄρκοι Xen. An. ii. 5. 7.

108. ἡερέθονται: are flighty, unsteady, untrustworthy. For the unfigurative use of this verb, see B 448.

109. οἷς: personal. It has no corresponding τοῖς in the apod. — ὁ γέρων:

the old man (generic art.), in contrast with ὀπλοτέρων v. 108. — μετέησι: Att. μέτη, from μέτειμι. For the subjv., cf. A 554. — πρόσσω κτλ.: cf. A 343.

110. ὅπως: how; indirect question, cf. αὐτοὶ δὲ φραζόμεθ' ὅπως ἔχ' ἄριστα γένηται v. 365. — ὄχ' ἄριστα: cf. A 69. — μετ' ἀμφοτέροισι: "for both sides."

111. Cf. T 74. — Ἀχαιοὶ κτλ.: in appos. with οἱ.

112. παύσασθαι: for the aor. inf. after ἐλπόμενοι, see on v. 28; to free themselves from, be freed from, with ablative gen. αἱ κ' ἐθέλωσιν | παύσασθαι πολέμοιο δυσήχεος, eis δε νεκροῦς | κήομεν H 375 ff. is different.

113. καὶ ῥα: and so. — ἐπὶ στίχας: cf. B 687. — ἐκ δ' ἔβαν [ἐβησαν]: sc. from their war chariots.

114. κατέθεντο: sc. Ἀχαιοὶ τε Τρῳῆς τε. Cf. ἀποθέσθαι v. 89.

115. πλησίον ἀλλήλων: refers to τὰ μέν. This thought is stated in different form by the rest of the verse: little ground was round about each suit of armor.

116. δύο: this numeral is const. with the pl. where the two persons

- καρπαλίμως ἄρνας τε φέρειν Πριάμῳ τε καλέσσαι.
 αὐτὰρ ὁ Ταλθύβιον προΐει κρείων Ἀγαμέμνων
 νῆας ἐπὶ γλαφυρὰς ἰέναι, ἥδ' ἄρνα κέλευεν
 120 οἰσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δίῳ.
 Ἴρις δ' αὖθ' Ἑλένη λευκωλένῳ ἄγγελος ἦλθεν,
 εἰδομένη γαλόφῳ, Ἀττηνορίδαο δάμαρτι,
 τὴν Ἀττηνορίδης εἶχε κρείων Ἑλικῶν,
 Λαοδίκην, Πριάμοιο θυγατρῶν εἶδος ἀρίστην.
 125 τὴν δ' εὖρ' ἐν μεγάρῳ· ἥ δὲ μέγαν ἰστὸν ὕφαινε,

are not necessarily and closely connected, as E 10, δὲ Ἀΐαντες Θ 79, M 127. — κήρυκας: the heralds were the only official members of the king's household; cf. A 320 ff., B 183 f. Thus the service of the heralds, v. 268 ff., is because of their relations to the king's person.

118. Ταλθύβιον: see on A 320.

120. οἰσέμεναι: aor. inf., cf. v. 103. — ἄρα: then, so; the immediate result of the commission. — οὐκ ἀπίθησε: followed by a dat. of the person.

Vs. 121-244. The view from the walls. Helen, questioned by Priam, tells him about some of the Achaean heroes.

121. Ἴρις: Iris, elsewhere the messenger of the gods (see on B 786), here of her own accord (cf. E 353; Ψ 198 ff.) brings into the action Helen, the cause of the war and the prize of the expected single combat. The following scene (Τειχοσκοπία) which occupies the time necessary for the preparations for the principal action (see on A 318), introduces the hearer to the Trojans and their relations to each other. — λευκωλένῳ: see on A 55.

122. γαλόφῳ: husband's sister. The Greeks were not restricted to such a

clumsy and indefinite expression as sister-in-law; cf. γαλόφῳ καὶ εἰσατέρες (husband's brothers' wives) X 473, δαήρ v. 180, ἔκυρε v. 172.

123. εἶχε: cf. v. 53. — Ἑλικῶν: he does not appear elsewhere in Homer.

124. Cf. Z 252. — Λαοδίκην: attracted to the case of the rel. τὴν, see on B 764. — εἶδος ἀρίστην: lit. most excellent in appearance, most beautiful. The same expression is used of Laodice again Z 252, of Cassandra N 365. Cf. v. 39, B 715, N 378.

125. ἐν μεγάρῳ: in her chamber, cf. v. 142, ἀλλ' ἢ γ' (sc. Andromache) ἰστὸν ὄφαινε μυχῷ δόμου ὑψηλῷ | δίπλακα πορφυρέην, ἐν δὲ θρόνῳ (flowers) ποικίλ' ἔπασσεν X 440 f. — ἰστόν: web. Weaving was the most honorable employment of Homeric women; it occupied queens and goddesses. So Hector, on parting from Andromache, says ἀλλ' εἰς οἶκον ἰούσα τὰ σ' αὐτῆς ἔργα κόμω (care for), | ἰστόν τ' (loom) ἡλεκάτην τε (spindle) Z 490 f. Cf. the web of Penelope β 94 ff., of Circe κ 221 ff., the looms of the Ithacan nymphs ν 107 f., the robes made by Athena θ 385 f., ε 178 f., the robe woven by Helen and given to Telemachus ο 123 ff.

δίπλακα πορφυρέην, πολέας δ' ἐνέπασσεν ἀέθλους
Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,
οὓς ἔθεν εὔνεκ' ἔπασχον ὑπ' Ἄρηος παλαμάων.

ἀγχού δ' ἰσταμένη προσέφη πόδας ὠκέα Ἴρις·

130 “δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃαι

Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων.

οἱ πρὶν ἐπ' ἀλλήλοισι φέρον πολὺδακρυν Ἄρηα

ἐν πεδίῳ, ὀλοοῖο λιλαιόμενοι πολέμοιο,

οἱ δὲ νῦν ἔαται σιγῇ, πόλεμος δὲ πέπανται,

135 ἀσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν.

126. *δίπλακα*: fem. adj. as subst., see on A 54; sc. *χλαῖναν*, cf. *χλαῖναν* *διπλὴν* τ 226, *διπτυχὸν λάπην* ν 224. A double clout (cf. *doublet*); so large that it could be thrown twice (or double) about the body. It is contrasted with *ἀπλοῖδας χλαῖνας* Ω 230. — *πορφυρέην*: of purple, while the interwoven scenes (*ποικιλίματα*, ο 107) were of some other color. For this artistic working in colors, cf. B 179, X 441 (quoted on v. 125). This art was prob. still dependent on oriental patterns, but evidently had advanced to the representation of persons. — *πολέας*: as A 559. — *ἐνέπασσεν*: wove in. — *ἀέθλους*: battles, fought on the plain of Troy, before the action of the Iliad. Other allusions to these conflicts are found v. 132 f., A 520 f., B 29 f., E 788, H 113 f., I 352 ff., N 101 ff. But most of the earlier fighting seems to have been done at a distance, as Achilles pursued Aeneas not on the Trojan plain, but on Mt. Ida, τ 188 ff.

127 = vs. 131, 251, θ 71.

128. *ἔθεν*: not enclitic, since it is reflexive, referring to the subj. of the principal sent. — *ὑπ' Ἄρηος* κτλ.: by the hands of Ares. *ὁρὸς χειρῶν* κτλ. is more freq. in similar expressions.

129. See on B 790.

130. *δεῦρ' ἴθι*: cf. *βάσκ' ἴθι* B 8, *δεῦρ' ἔγε* θ 11. — *νύμφα φίλη*: dear lady, as δ 743. — *θέσκελα ἔργα*: an indefinite expression, to excite Helen's curiosity.

131. See on v. 127.

132. *οἱ πρὶν*: who before, i.e. until now. The antec. of the rel. follows, *οἱ δὲ νῦν* v. 134. — *ἐπὶ κτλ.*: see on v. 15. — *πολύδακρυν*: i.e. causing many tears, cf. v. 165, *πόλεμον δακρυόεντα* E 737, *μάχης δακρυόεσσης* N 765, *lacrimabile bellum* Verg. *Aen.* vii. 604.

133. For the rhyme between the two halves of the verse, cf. B 484.

134. *δὲ νῦν*: already now. — *ἔαται [ἦνται] σιγῇ*: with the collateral notion of inactivity. See on B 255. — *πόλεμος* κτλ.: parenthetical; see on B 333.

135. *ἀσπίσι κεκλιμένοι*: leaning on their shields, as they stood; cf. vs. 231, 326, *κεκλιμένοι καλῆσιν ἐπιδάξουσιν* (battlements) X 3. — *παρὰ*: adv., by their side. — *πέπηγεν*: i.e. with the *σαυρατήρ* (bronze point of the butt, K 153) fixed in the ground. Cf. *defigunt telluri hastas et scuta reclinant* Verg. *Aen.* xii. 180, *stant terra defixae hastae* ib. vi. 652,

αὐτὰρ Ἀλέξανδρος καὶ ἀρηίφιλος Μενέλαος
μακρῆς ἐγγείησι μαχήσονται περὶ σείῳ·
τῷ δέ κε νικήσαντι φίλην κεκλήσῃ ἄκουις.”

ὥς εἰποῦσα θεὰ γλυκὺν ἱμερον ἔμβαλε θυμῷ
140 ἀνδρός τε προτέρου καὶ ἄστεος ἥδὲ τοκῆων.
αὐτίκα δ' ἄργεννῇσι καλυψαμένη ὀθόνησιν
ὠρμᾷτ' ἐκ θαλάμοιο τέρεν κατὰ δάκρυ χέουσα,
οὐκ οἶη, ἅμα τῇ γε καὶ ἀμφίπολοι δὺ ἔποντο,
Αἴθρη, Πιτθῆος θυγάτηρ, Κλυμένη τε βοῶπις.

136 f. = vs. 253 f., *mutatis mutandis*.

138. τῷ κε νικήσαντι: *him who gains the victory*. For the dem. art. with the partic., cf. τῷ μὲν νικήσαντι . . . ἀνδρὶ δὲ νικηθέντι Ψ 702 ff., τὸν ἄγοντα Φ 262, ὁ νικηθεὶς Ψ 663. — κί: const. with νικήσαντι, as is shown by its position and by ὀπότερος δέ κε νίκησιν v. 71. So v. 255. No other example of this const. is found in Homer. — φῶη: standing epith., esp. with words which denote relationship (as τοκῆς, πατήρ, πᾶς, τέκνον, ξείνος, ἐταῖρος) or a part of the human body (as κεφαλὴ, χεῖρ, γυῖα), or mind (κῆρ, ᾗτορ). See on A 491, § 1 p. — κεκλήσῃ: *thou shalt be called*. See on A 293, B 260.

139. εἰποῦσα: coincides in time with ἔμβαλε. — γλυκὺν ἱμερον: cf. v. 446.

140. προτέρου: Helen was no longer wife of Menelaus; so she says of Agamemnon, δαῖρ (*husband's brother*) αὐτ' ἐμὸς ἔσκε v. 180, while her δαίρες, Ω 769, are Priam's sons. — ἄστεος: used of the *native city*, as πόλις, v. 50. — τοκῆων: Tyndareüs and Leda were thought of as alive. Tyndareüs is called Helen's father, just as Heracles is called son of Amphitryo, E 392;

this is not inconsistent with vs. 199, 418.

141. ἄργεννῇσι κτλ.: cf. v. 419, ἀπὸ δὲ λιπαρῇ ἐρριψε καλύπτρην X 406, ἄντα παρειῶν (*cheeks*) σχομένην λιπαρὰ κρήδεμνα (*veil*) α 334. In accordance with oriental custom, women and maidens were veiled when they went on the streets or came into the presence of men who were not immediate relations.

142. θαλάμοιο: the apartments of the women in the rear part of the house. There Helen sits and spins with her maids, Z 321 ff.

143 = α 331, σ 207; cf. ζ 84, τ 601. — ἅμα τῇ γε κτλ.: in appos. with οὐκ οἶη, cf. B 822. — Princely ladies generally are attended by two maids, cf. X 450, 461, σ 182 ff. But Andromache goes to the Tower (Z 389) attended only by one maid, who carries the infant Astyanax.

144. Αἴθρα: Pittheus, king of Troezen, was son of Pelops. His daughter Aethra bore Theseus to Aegeus, king of Athens. She, living in Athens, had under her care Helen whom Theseus had carried off from Sparta, until Castor and Polydeuces freed their sister Helen and captured Aethra at or near Athens. So Aethra was made

- 145 αἶψα δ' ἔπειθ' ἵκανον ὅθι Σκαιαὶ πύλαι ἦσαν.
οἱ δ' ἄμφι Πρίαμον καὶ Πάνθοον ἠδὲ Θυμοίτην
Λάμπον τε Κλυτίον θ' Ἴκετάονά τ', ὅζον Ἄρῃος,
Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,
εἶατο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσι,
150 γῆραι δὴ πολέμοιο πεπανμένοι, ἄλλ' ἀγορηταὶ
ἔσθλοί, τεττίγισσιν ἐοικότες, οἳ τε καθ' ὕλην

Helen's slave, first in Sparta and afterwards in Ilios. But this seems to be a post-Homeric story.—**Κλυμένη**: likewise a slave brought with Helen from Sparta, *cf.* vs. 386 ff.—**βοῶπις**: see on A 551.

145. **δοι**: *thither where*.—**Σκαιαὶ πύλαι**: see on B 809.

146. **οἱ δ' ἄμφι κτλ.**: see on v. 148, B 445.—**Πάνθοον**: an aged Trojan, husband of Phrontis (P 40), father of the seer Polydamas (Ξ 249 ff.), Euphorbus (Π 808, in whose body the soul of Pythagoras claimed to have lived), and Hyperenor (Ξ 516, P 23 ff.). From O 521 f., Panthoüs is inferred to be a priest of Apollo, *cf.* Panthus Othryades, arcis Phoebique sacerdos Verg. *Aen.* ii. 319.—**Θυμοίτην**: only here in Homer. Vergil uses the name: primusque Thy-moetes | duci (sc. wooden horse) intra muros hortatur *Aen.* ii. 32 f.

147 = γ 238, where it is said that these three heroes were sons of Laomedon, and brothers of Priam. All these had sons in the Trojan army, O 526, 419, 546.—**ὅζον Ἄρῃος**: see on B 540.

148. **Οὐκαλέγων κτλ.**: these two receive prominence from the use of the nom. The change from the const. of vs. 146 f. is not bold since *οἱ ἄμφι Πρίαμον* is essentially equiv. to *Πρία-*

μος καὶ οἱ ἄμφι μιν.—**Ucalegon** (οὐκ ἀλέγων) is mentioned only here in Homer. *Cf.* jam proximus (sc. to Deiphobus) ardet | Ucalegon Verg. *Aen.* ii. 311 f.—**Ἀντήνωρ**: see on B 822. He is esp. prominent in the following scene, vs. 203–224, 262.

149. **εἶατο**: *ἦντο*, see § 34 j.—**δημογέροντες**: in appos., as *elders of the people*; title of the nobles as leaders and counsellors, see on B 21. This epith. is applied to Ilius, son of Dardanus, A 372.—**ἐπὶ Σκαιῇσι πύλῃσι**: i.e. on the tower above the Scaean Gate, from which the Trojan elders and women were wont to watch the battles on the plain; *cf.* vs. 153, 384, Z 373, 386, 431, Π 700, φ 526, x 447, 462 f., η 735; *cf.* also illum ex moenibus hosticis | matrona bellantis tyranni | prospiciens et adtula virgo Hor. *Carm.* iii. 2. 6 ff., spectaverant enim e moenibus Pergami non viri modo sed feminae etiam Livy xxxvii. 20.

150. **γῆραι**: equiv. to *διὰ τὸ γῆρας*.—**δη**: *already*.—**πεπανμένοι**: the perf. indicates the continuance of the state brought about by the action of the verb.—**ἀγορηταί**: *cf.* A 248.

151. **τεττίγισσιν**: *cicadae*. The males sit on sunny bushes and during the longest days make, by rubbing their wings, a clear chirping noise

δενδρέῳ ἐφεζόμενοι ὅπα λειριόεσσαν ἰεῖσιν·
 τοῖοι ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.
 οἱ δ' ὥς οὖν εἶδονθ' Ἑλένην ἐπὶ πύργον ἰοῦσαν,
 155 ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον·
 “οὐ νέμεσις Τρῶας καὶ ἐνκνήμιδας Ἀχαιοὺς
 τοιῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·
 αἰνῶς ἀθανάτησι θεῇς εἰς ὧπα ἔοικεν.
 ἀλλὰ καὶ ὥς, τοίη περ ἐοῦσ', ἐν νηυσὶ νέεσθω,
 160 μῆδ' ἡμῖν τεκέεσσιν ἵ' ὀπίσσω πῆμα λίποιτο.”
 ὥς ἄρ' ἔφην, Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ·

which the Greeks of all times admired greatly. They are not mentioned elsewhere in Homer.—The comparison refers only to the tone of voice; cf. *ἡχέτα* (*loud-singing*) *τέττιξ* | *δενδρέῳ ἐφεζόμενος* *λιγυρὴν καταχεύετ'* *δοιδὴν* | *πυκνὸν ὑπὸ πτερόγων, θέρεος* (*summer*) *καματώδεος* *ἔρη* Hesiod Works 582 ff., *καματώδεος* *σε, τέττιξ*, | *δε* *δενδρέων ἐπ' ἄκρων* | *ὀλίγην δρόσον* (*dew*) *πεπωκώς* | *Βασιλεὺς ὅπως αἰεῖς* | . . *φιλέουσι μὲν σε Μοῦσαι*, | *φιλέει δὲ Φοῖβος αὐτός*, | *λιγυρὴν δ' ἔδωκεν Ὀίμῳ* *Ἀνακρεοντεα* 32.

152. *δενδρέῳ*: a trochee. For the synizesis, cf. A 15, B 651; see § 7 d.—*λειριόεσσαν*: from *λείριον*, *lily-like*, i.e. tender and delicate like the color of the lily; *ἀπὸ τῶν δρωμένων ἐπὶ τὰ ἀκούμενα* Schol. B. Cf. *ἴεσαν* (sc. *ἔειπες*) *ἐκ στομάτων ὅπα λείριον* Apoll. Rhod. iv. 901.—*ἰεῖσιν*: from *ἴημι*, see § 34 e.

153. *τοῖοι*: *such*, pred. with *ἦντο*. “Such were they who sat” etc.; see on A 206.—*ἄρα*: recapitulates the comparison, cf. v. 161.

155. Cf. Ω 142, ν 165.—*ἦκα*: for the short ultima, not lengthened before *πρ*, see § 41 i β.

156. *οὐ νέμεσις* κτλ.: “we cannot

blame” etc.—The beauty of Helen could not be praised more delicately or effectively than by this exclamation that she drew from the aged counsellors of Troy. Cf. non putant indignum Troiani principes, Graios Troianosque propter Helenae speciem tot mala tanto temporis spatio sustinere: quatenam igitur illa forma credenda est? non enim hoc dicit Paris, qui rapuit, non aliquis iuvenis aut unus e vulgo, sed senes et prudentissimi et Priamo adsidentes. Quintilian viii. 4. 21.

157. *τοιῇδε*: *such a one as that*, as she stood before their eyes, with deictic *-δε*, cf. v. 46. This is explained by the following verse.—*ἀμφὶ*: for the sake of, as vs. 70, 91.

158. *αἰνῶς*: *marvellously, mightily*.—*εἰς ὧπα*: lit. *into the face*, when one looks in the face, in countenance; cf. α 411.

159. This is a general remark and assumes no knowledge of the proposition of Paris.

160. *ὀπίσσω*: *for the future*.—*πῆμα*: see on v. 50.

161. *ἐκαλέσσατο*: *called to him*.—

“δεῦρο πάροισ’ ἐλθοῦσα, φίλον τέκος, ἵζευ ἐμέϊο,
 ὄφρα ἴδῃ πρότερόν τε πόσῳ πηούς τε φίλους τε.
 οὐ τί μοι αἰτίη ἐσσί· θεοὶ νύ μοι αἵτιοι εἰσίν,
 165 οἱ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν·
 ὥς μοι καὶ τόνδ’ ἄνδρα πελώριον ἐξονομήηης,
 ὃς τις ὄδ’ ἐστὶν Ἀχαιὸς ἀνὴρ ἧς τε μέγας τε.
 ἦ τοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασιν,
 καλὸν δ’ οὕτω ἐγὼν οὐ πῶ ἴδον ὀφθαλμοῖσιν,
 170 οὐδ’ οὕτω γεραρόν· βασιλῇ γὰρ ἀνδρὶ ἔοικεν.”
 τὸν δ’ Ἐλένη μύθοισιν ἀμείβετο, δία γυναικῶν·

φωνῇ: is used much like φωνήσας. It is contrasted with ἦκα v. 155.—The three following speeches are of nine verses each, cf. the symmetry in the prayers (on v. 301).

162. δεῦρο: cf. v. 130, ἀλλ’ ἄγε τεύχεα δεῦρο λαβὼν 19: N 235.—ἐμέϊο: const. with πάροισ’, cf. A 360.

163. ἴδῃ: Homer prefers the mid. forms of εἶδον, except in the partic. See on A 56.

164. οὐ τί μοι κτλ.: Priam, as well as the poet, recognized the war as appointed and caused by the gods. He desired to remove the feeling of dread with which Helen, conscious of guilt, approached him. She appreciated his kindness, saying that Priam ‘was always kind as a father,’ 770.—μοί: in my eyes. This is expressed in both clauses.—θεοὶ νύ μοι: for the asyndeton, cf. A 107.—νύ: I think.—Cf. the words of Venus: non tibi Tyndaridis facies invisa Lacaenae | culpatusve Paris; divum inclementia, divum | has evertitopes, sternitque a culmine Troiam Verg. Aen. ii. 601 ff.

165. οἱ: dem.—πολύδακρυν: cf. v. 132.

166. ὥς κτλ.: a second final clause depending on v. 162.—καί: belongs to the whole clause, and indicates that another final sent. preceded.—ἐξονομήηης: mayst name.

167. ὃς τις: pred.—ὅδε: obs. the regular interchange of the prons. ὅδε and οὗτος in question and answer, here and v. 178, vs. 192 and 200, 226 and 229; both prons. are deictic, but ὅδε indicates simply what is before the eyes, while οὗτος has reference to the question.—ἧς τε: cf. B 653.

168. ἦ τοι μὲν: correl. with θεῖ v. 169. It is true indeed; cf. ἦ τοι μὲν οἰκέοιτο πόλιν Πριάμοιο ἄνακτος, | αὖτις δ’ Ἀργεῖνν Ἐλένην Μενέλαος ἄγοιτο Δ 18 f., 537.—κεφαλῇ: in stature; cf. v. 193.—καί: still.

169. ἴδον ὀφθαλμοῖσιν: cf. οὐασι πάντες ἄκουον M 442, Launcelot’s ‘running with thy heels’ Shakspeare Merchant of Venice ii. 2. 10; see on A 587.

170. γεραρόν: stately, cf. v. 211. See B 478, and note.—βασιλῇ ἀνδρὶ: as ω 253; cf. βουλευφόρον ἄνδρα B 24, and see on v. 6.

171. γυναικῶν: the gen. is participial with the superlative idea in δία, cf. Καλυψὶ δία θεῶν α 14.

- “ αἰδοῖός τε μοί ἐσσι, φίλε ἔκυρέ, δεινός τε ·
 ὡς ὄφελεν θάνατός μοι ἄδεῦ κακός, ὅππότε δεῦρο
 νιεῖ σφ’ ἐπόμην, θάλαμον γνωτοὺς τε λιπούσα
 175 παῖδά τε τηλυγέτην καὶ ὁμηλικίην ἐρατεινήν.
 ἀλλὰ τά γ’ οὐκ ἐγένοντο · τὸ καὶ κλαίουσα τέτῃκα.
 τοῦτο δέ τοι ἐρέω, ὃ μ’ ἀνείρειαι ἡδὲ μεταλλᾶς.
 οὗτός γ’ Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων,
 ἀμφοτέρων, βασιλεύς τ’ ἀγαθὸς κρατερός τ’ αἰχμητής ·
 180 δαῆρ αὐτ’ ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ’ ἔην γε.”
 ὡς φάτο, τὸν δ’ ὁ γέρων ἡγάσσατο φώνησέν τε ·
 “ ὦ μάκαρ Ἀτρεΐδῃ, μοιρηγενές, ὀλβιόδαιμον,
 ἦ ρά νύ τοι πολλοὶ δεδμηάτο κούροι Ἀχαιῶν.

172-176. Reply to vs. 162-166.
 — αἰδοῖός τε δεινός τε: *revered and dreaded*. — φίλε, ἔκυρέ: for the two ultimas lengthened by position, see §§ 14 c, 41 l β.

173. ὡς: introduces a wish; cf. αἰὲς ὄφελος κτλ. A 415. — ὄφελεν: see on A 353. — κακός: the standing epith. of death; it is contrasted with ἄδεῦ. “Would that I had chosen death rather” etc. Helen rarely misses an opportunity to express penitent consciousness of her guilt, cf. vs. 404, 412, Z 344 ff., δς μ’ ἔγαγε Τροίηνδ’ ὡς πρὶν ὄφελον δλέσθαι Ω 764. See on B 356. Her penitence always wins indulgence and sympathy.

174. θάλαμον: *marriage-chamber*; hence no special mention of her husband is needed. — γνωτοὺς: *brothers*; see vs. 236 ff.

175. παῖδα: Hermione, who afterwards married Neoptolemus, son of Achilles, δ 5 ff. — ὁμηλικίην: abstract expression for ὁμήλικας, *companions*.

176. τό: *therefore*; adv. acc. with τέτῃκα. — καί: also, marks κλαίουσα τέ-

τῃκα (*melt away in tears*) as the expected effect.

177 = η 243, ε 402; cf. τ 171. — ἀνείρειαι: followed by two accs. cf. A 550.

178. Ἀτρεΐδης: see on A 7.

179. The favorite verse of Alexander the Great, acc. to Plutarch, *de fortuna Alex.* 331 c. — For the thought, see A 258 and note. — ἀμφοτέρων: *both*; with the two parts added in appos. — Obs. the chiasmus.

180. αὐτῇ: *on the other hand*. — κυνώπιδος: see on A 159, cf. v. 404. The gen. is in appos. with ἐμοῦ implied in ἐμός, see on B 20. — εἴ ποτ’ ἔην γε: *if ever he was*, “if it was not all a dream.” Helen speaks with mournful recollection of the happier past.

182. μάκαρ: *blessed*. — μοιρηγενές: *child of fortune, blest by Moira* at his birth; the opposite is found in A 418. — ὀλβιόδαιμον: *god-favored*; contrast δαίμονος αἶσα κακῇ λ 61, ε 396.

183. ἦ ρά νυ κτλ.: *in truth then were subject to thee*. The plpf. (= impf.) is used with reference to the previous perception of the numerous throng. — δεδμηάτο: from δαμάω.

- ἦδη καὶ Φρυγίην εἰσήμενον ἀμπελόεσσιν ·
 185 ἔνθα ἴδον πλείστους Φρύγας ἀνέρας, αἰολοπῶλους,
 λαοὺς Ὀτρήης καὶ Μυγδόνος ἀντιθέου,
 οἳ ῥα τότε ἑστρατόωντο παρ' ὄχθας Σαγγαρίου ·
 καὶ γὰρ ἐγὼν ἐπικούρος ἔων μετὰ τοῖσιν ἐλέχθην
 ἡματι τῷ ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι ·
 190 ἀλλ' οὐδ' οἳ τόσους ἦσαν, ὅσοι ἐλίκωπες Ἀχαιοί.”
 δεύτερον αὐτ' Ὀδυσῆα ἰδὼν ἐρέειν ὁ γεραίός ·
 “εἵπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅς τις ὅδ' ἐστίν,
 μείων μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρεΐδαι,

184. καί: also, i.e. as well as to other countries; cf. v. 205. — Φρυγίην: see on B 862.

185. ἔνθα: there. — Φρύγας ἀνέρας: closely connected, cf. βασιλῆι ἀνδρὶ v. 170. Whenever ἀνδρες is added to an ethnic name, the words are not separated. For the diaeresis after the third foot, see § 40 l. — αἰολοπῶλους: with swift steeds.

186. Otreus and Mygdon were Phrygian kings. Acc. to the later story, Otreus was brother of Hecuba. Aphrodite in visiting Anchises introduces herself as the daughter of Otreus, *Hom. Hy.* iv. 111. Mygdon was father of Coroebus (Cassandra's bridegroom), acc. to *Verg. Aen.* ii. 341 ff.

187. ἑστρατόωντο: were encamped, were on an expedition. Cf. οἳ ῥα τότε ἑστρατόωντο ἑρὰ πρὸς τεῖχεα Θήβης Δ 378. — Σαγγαρίου: the largest river in Asia Minor, except the Halys. It rises in Galatia and empties into the Black Sea in Bithynia; cf. Sanguis ex Adoreo monte per Phrygiam fluens miscetur ad Bithyniam Tymbris fluvio; inde maior iam geminatis aquis per Bithyniam fertur

et in Propontidem sese effundit, non tamen tam magnitudine memorabilis, quam quod piscium accollis ingentem vim praebet. *Livy* xxxviii. 18. Cf. (Ἄσιος) αὐτοκασιγνήτος (own brother) Ἐκάβης, υἱὸς δὲ Δύμαντος, | ὅς Φρυγίῃ ναύεσκε βοῆς ἐπὶ Σαγγαρίῳ Π 718 f.

188. καί: const. with ἐγὼν. — ἐλέχθην: I was numbered; cf. μετὰ τοῖσιν ἐλέγχην i. 335.

189. Ἀμαζόνες: these were thought to live on the east of Phrygia. They carried on a war for booty against the Phrygians to whose assistance Priam went. Cf. B 814. Bellerophon was sent to overcome the Amazons, as his third task, Z 186. — ἀντιάνειραι: cf. bellatrix! audetque viris concurrere virgo *Verg. Aen.* i. 493.

190. ἀλλ' οὐδ' οἳ: but not even these; i.e. the Phrygians of v. 185. — ἐλίκωπες: cf. A 98.

191. δεύτερον: neut. acc. as adv. with ἐρέειν, cf. v. 225.

192. εἵπ': for εἶπé, with the accent thrown back after elision, cf. v. 89. — τόνδε: anticipated from the rel. clause, see on B 409.

193. μείων μὲν κτλ.: more exactly

εὐρύτερος δ' ὥμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.

- 195 τεύχεα μὲν οἱ κείται ἐπὶ χθονὶ πουλυβοτείρῃ,
αὐτὸς δὲ κτίλος ὥς ἐπιπωλεῖται στίχας ἀνδρῶν ·
ἀρνεῖω μιν ἐγὼ γε εἴσκω πηγεσιμάλλῃ,
ὅς τ' ὦϊον μέγα πῶν διέρχεται ἀργεννάων.”

- τὸν δ' ἡμείβειτ' ἔπειθ' Ἑλένη, Διὸς ἐκγεγαυῖα ·
200 “ οὗτος δ' αὖ Λαερτιάδης, πολύμητις Ὀδυσσεύς,
ὅς τράφη ἐν δῆμῳ Ἰθάκης κραναῆς περ ἐούσης,
εἰδὼς παντοίους τε δόλους καὶ μῆδεα πυκνά.”

- τὴν δ' αὖτ' Ἀντήνωρ πεπνυμένος ἀντίον ἦδδα ·
“ ὦ γύναι, ἥ μάλα τοῦτο ἔπος νημερτὲς ἔειπες ·
205 ἦδη γὰρ καὶ δεῦρό ποτ' ἤλυθε δῖος Ὀδυσσεύς,
σεῦ ἔνεκ' ἀγγελίης, σὺν ἀρηιφίλῳ Μενελάῳ ·

describing δδς. — κεφαλῇ: as v. 168.

194. ἰδέσθαι: to look upon.

195. Cf. φ 426.

196. κτίλος ὥς: cf. B 480, λαοὶ ἔποντο ὥς εἴ τε μετὰ κτίλον ἔσπετο μῆλα N 492. The syllable preceding ὥς is not lengthened as is usual, see on B 190. — ἐπιπωλεῖται στίχας: comes up to the ranks; in order to review them, as Δ 231, 250; with hostile intent, A 540. Acc. to another figure, he was ποιμὴν λαῶν.

197. ἀρνεῖω κτλ.: a detailed explanation of κτίλος ὥς.

198. πῶν: flock; always of sheep.

199. ἐκγεγαυῖα: for ἐκγεγονυῖα, the short form of the stem appearing in the fem. perf. partic.; see § 31 g.

200. οὗτος δ' αὖ: contrasted with οὗτος γε v. 178; cf. v. 229. — Ὀδυσσεύς: see on A 138.

201. ἐν δῆμῳ: cf. B 547. — κραναῆς: cf. (Ἰθάκη) τρηχεῖ ἄλλ' ἀγαθὴ κουροτρόφος (nurse of men) i 27, scopulos Ithacae, Laërtia regna Verg. Aen. iii. 272, Ithacam illam in

asperimis saxulis tanquam nidulum affixam Cic. de Orat. i. 44. — πέρι: as A 352.

202. Cf. εἰμ' Ὀδυσσεὺς Λαερτιάδης, ὅς πᾶσι δόλοισιν | ἀνθρώποισι μέλω, καὶ μεν κλέος οὐρανὸν ἵκει i 19 f. For the epiths. of Odysseus, see § 1 g.

204. ἦ μάλα: yes, in truth.

205. καί: as v. 184. — δεῦρό ποτ' ἤλυθε: sc. before the beginning of open hostilities, in order to demand the restitution of Helen and the treasure. Odysseus as the most ready in speech and counsel was sent (cf. A 311 and I, where he is sent to persuade Achilles to return to the conflict) with Menelaus who had the greatest interest in the decision. Antimachus urged the killing of the ambassadors and prevented the success of their embassy. Cf. (Ἀντίμαχος) ὅς ποτ' ἐνὶ Τρώων ἀγορῇ Μενέλαον ἔταγεν | ἀγγέλιον εἰσθόντα σὺν ἀντιθέῳ Ὀδυσῆϊ | αἰδοὶ κατακτείναι μῆδ' ἐξέμεν ἀψ' ἐς Ἀχαιοὺς A 139 ff.

206. ἀγγελίης: equiv. to ἀγγελος,

τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλῃσα,
 ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μῆδεα πυκνά.
 ἀλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,
 210 στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὤμους,
 ἄμφω δ' ἐζομένω, γεραρώτερος ἦεν Ὀδυσσεύς.
 ἀλλ' ὅτε δὴ μύθους καὶ μῆδεα πᾶσιν ὕφαινον,
 ἦ τοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευεν,
 παῦρα μὲν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολὺμυθος,

as ambassador; cf. Δ 384, Α 140 (quoted above), Ν 252, Ο 640.

207. ἐξείνισσα: received hospitably. — φίλῃσα: entertained. This shows the beginning of a law of nations by which embassies enjoy the rights of guests. For the attitude of Antenor toward the errand of this embassy, see on Β 822.

208. φυὴν: as Α 115, cf. vs. 210 f. — ἐδάην: I learned to know. — μῆδεα: cf. vs. 212 ff.

209. ἀλλ' ὅτε δὴ: the same beginning of the verse as vs. 212, 216, 221. — ἐν ἀγρομένοισιν: among the assembled, cf. v. 55. This was on the occasion when the Trojans discussed the demand made by the embassy. The poet does not raise the question why Priam did not then make the acquaintance of Odysseus.

210. στάντων: sc. to address the people, cf. Α 58, 68, etc. The gen. is part., of Menelaus and Odysseus, but is not unlike a gen. abs., see § 3 e, f. — ὑπείρεχεν [ὑπερ-]: "towered above" Odysseus, cf. v. 168. Cf. umeris extantem Verg. Aen. vi. 668. — ὤμους: acc. of specification, cf. v. 227.

211. ἀμφω δ' ἐζομένω: i.e. as listeners; nom. of the whole, almost a nom. abs., since only one of the two persons comprised is mentioned in what follows. The sent. begins as if Ὀδυσ-

σεὺς μὲν, Μενέλαος δέ were to follow. Cf. Κ 224, Μ 400; and for other examples of change of const., see Ε 27, Η 8, 306. — γεραρώτερος: cf. v. 170. Menelaus had a short trunk but long legs, and appeared shorter only when they were seated.

212. πᾶσιν ὕφαινον: wove for all, set forth before all; cf. τοῖς δ' ἔργων . . . ὑφαίνειν ἤρχετο μήτιν Η 324.

213. ἐπιτροχάδην: from τρέχω, see § 38 c, trippingly, fluently; in contrast with the cautious, slow beginning of Odysseus.

214. παῦρα μὲν: correlative with οὐδ' ἀφαμαρτοεπής. ἀλλὰ μάλα λιγέως is shown to be parenthetical by ἐπεὶ οὐ πολὺμυθος which explains παῦρα. "Few words but to the point." "Saying little indeed (although very clear, Β 246), for he was not a man of many words; but saying nothing which failed to hit the mark." A Spartan king ought to be laconic! — Cf. et Homerus brevem quidem cum incunditate et propriam (id enim est non deerrare verbis) et carentem supervacuis eloquentiam Menelao dedit, quae sunt virtutes generis illius primi, et ex ore Nestoris dixit dulciorem melle profluere sermonem [Α 249], qua certe delectatione nihil

- 215 οὐδ' ἀφάμαρτοεπής, εἰ καὶ γένει ὕστερος ἦεν.
 ἀλλ' ὅτε δὴ πολύμητις ἀναΐξειεν Ὀδυσσεύς,
 στάσκειν, ὑπαὶ δὲ ἶδεσκε κατὰ χθονὸς ὄμματα πῆξας,
 σκῆπτρον δ' οὐτ' ὀπίσω οὔτε προπρηνὲς ἐνώμα,
 ἀλλ' ἀστεμφὲς ἔχεσκειν, αἰδρεῖ φωτὶ ἐοικώς·
- 220 φαίης κε ζάκοτόν τέ τιν' ἔμμεναι ἄφρονα τ' αὐτως.
 ἀλλ' ὅτε δὴ ὅπα τε μέγαλιν ἐκ στήθεος εἶη
 καὶ ἔπεα νιφάδεσσιν ἐοικότα χειμερίσιν,
 οὐκ ἂν ἔπειτ' Ὀδυσσῇ γ' ἐρίσσειε βροτὸς ἄλλος·

fin gi maius potest: sed summam expressurus in Ulixæ facundiam, et magnitudinem illi vocis et vim orationis nivibus hibernis copia verborum atque impetu parem tribuit. cum hoc igitur nemo mortalium contendet, hunc ut deum homines intuebuntur. Quintilian xii. 10. 64 f.

215. ἀφάμαρτοεπής: cf. καὶ οὐχ ἡμάρτανε μύθων λ 511, Ἀλὰν ἡμάρτοεπὲς N 824. — εἰ καὶ: even if, although he was younger than Odysseus. Reference is made to the age of Odysseus in Ψ 790, where he is said by Nestor's son to be προτέρης γενεῆς προτέρων τ' ἀνθρώπων. — γένει: only here for γενεῇ, in birth, in age.

216. ἀναΐζειν: for the opt. expressing indefinite frequency of past action, cf. v. 233. G. 233; H. 914 b.

217. ὑπαὶ [as B 824] ἶδεσκε: he always looked down; with the more definite statement κατὰ χθονὸς κτλ., — a sign of meditation; cf. ἐπὶ χθονὸς ὄμματα πᾶσαι Theoc. ii. 112, as a sign of embarrassment. Cf. non protinus est erumpendum, sed danda brevis cogitationi mora: mire enim auditurum dicturi cura delectat et iudex se ipse componit. hoc

praecipit Homerus Ulixis exemplo, quem stetisse oculis in terram defixis immotoque sceptro, priusquam illam eloquentiae procellam effunderet, dicit. Quintilian xi. 3. 157 f.

218. σκῆπτρον: see on A 58, 284.

219. ἀστεμφής: cf. B 344. Odysseus made no gesture.

220. φαίης κε: potential of the past, crederes, as v. 223; Att. ἔφης ἂν. Cf. v. 392. — Obs. the asyndeton. — ζάκοτόν κτλ.: a sullen, ill-natured kind of a fellow. ζα- is a strengthening prefix, as in ζα-θέην A 38; see on B 308. — ἄφρονα κτλ.: a mere simpleton. For αὐτως, see on A 133; cf. πᾶς δ' ἐτι νήπιος αὐτως (a mere infant) X 484.

221. δὴ ὅπα: the hiatus is merely apparent, since ὅψ is from the same root as the Lat. vox; cf. ἔπος, and see § 14 a.

222. See Quintilian quoted on v. 214. — ἔπεα: for the length of the ultima, see § 41 j. — νιφάδεσσιν κτλ.: in contrast with v. 214.

223. οὐκ ἂν κτλ.: "no other mortal could have vied." — ἔπειτα: lit. after that. — Ὀδυσσῇ: for the use of the name instead of a pron., see on A 240. Obs. the repetition of the name in the same position in the following verse, cf. vs. 430, 432, 434.

- οὐ τότε γ' ὧδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες."
- 225 τὸ τρίτον αὐτ' Αἴαντα ἰδὼν ἐρέειν ὁ γεραίος·
 "τίς τ' ἄρ' ὄδ' ἄλλος Ἀχαιὸς ἀνὴρ ἧς τε μέγας τε,
 ἔξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὤμους;"
 τὸν δ' Ἑλένη τανύπεπλος ἀμείβετο, δῖα γυναικῶν·
 "οὔτος δ' Αἴας ἐστὶ πελώριος, ἔρκος Ἀχαιῶν.
- 230 Ἰδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὥς
 ἔσθηκ', ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἡγερέθονται.
 πολλὰκι μιν ξείνισσεν ἀρηίφιλος Μενέλαος
 οἴκῳ ἐν ἡμετέρῳ, ὅποτε Κρήτηθεν ἴκοιτο.
 νῦν δ' ἄλλους μὲν πάντας ὀρώ ἐλίκωπας Ἀχαιοὺς,
- 235 οὓς κεν ἐν γνοίην καὶ τ' οὔνομα μυθησαίμην·
 δοιὼ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,
 Κάστορα θ' ἱππόδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα,

224. τότε: refers to *τε* v. 221, made more definite by *εἶδος ἰδόντες*. — ὧδ': so much as before. They were so moved by his eloquence that they forgot his unusual manner. — Ὀδυσῆος: const. with *εἶδος*.

225. Αἴαντα: Telamonian Ajax, see on A 138.

226. τίς τ' ἄρα: as A 8, B 761.

227. ἔξοχος: cf. B 480. — Ἀργείων: differing mainly in metrical form from Ἀχαιὸς above: see on A 79.

229. οὔτος: see on v. 167. — πελώριος: an epith. of Ajax also H 211, P 174, 360. — ἔρκος Ἀχαιῶν: see on A 284; as Z 6, H 211. Cf. οἶκος Ἀχαιῶν Θ 80, of Nestor; ἔρμα πόλιος Π 549 prop. of the city, of Sarpedon; ἔρεισμα Ἀκράγαρτος Pindar Ol. ii. 6, of Thero; Τροίας κίονα ib. 81 pillar of Troy, of Hector; 'pillar of state' Milton *Par. Lost* ii. 302.

230. Ἰδομενεὺς: see on A 145, B 645. Idomeneus is named by Helen without any question of Priam; at sight

of him she cannot suppress the memory of a happy past, and hence the longing for her brothers. A more mechanical reason for the change in the form of question and answer, is that the repetition of Priam's inquiry would become monotonous. — θεὸς ὥς: equiv. to *θεοειδής* v. 16, *θεοεικέλε* A 131, *θεῶ ἐναλίγκιος* B 5.

231. ἡγερέθονται: cf. B 304. The pres. serves to paint a picture.

232. πολλὰκι: generally appears in Homer without the final *s*, see § 12 o.

233. ἴκοιτο: for the opt., cf. v. 216 where the iterative aor. *στάσκειν* in the principal clause corresponds to the aor. with *πολλὰκι* in v. 232.

235. κεν γνοίην: potential opt., sc. if you should ask me. — ἐύ: well, clearly. — καὶ τε: cf. A 521. — οὔνομα: sc. the gen. of the pron. from *οὗς*.

236. δοιὼ: for this form of the numeral, see § 23 b. — κοσμήτορε: cf. v. 1, A 16.

237 = λ 300. — Castor and Poly-

- αὐτοκασιγνήτω, τῷ μοι μία γείνατο μήτηρ.
 ἢ οὐχ ἑσπέσθην Λακεδαιμόνος ἐξ ἑρατειῆς,
 240 ἢ δεύρω μὲν ἔποντο νέεσσ' ἐνι ποντοπόροισιν,
 νῦν αὖτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,
 αἰσχεα δειδιότες καὶ ὀνείδεα πόλλ', ἃ μοι ἔστιν."
 ὥς φάτο, τοὺς δ' ἤδη κάτεχεν φυσίζοος αἶα
 ἐν Λακεδαίμονι αὖθι, φίλῃ ἐν πατρίδι γαίῃ.
 245 κήρυκες δ' ἀνὰ ἄστν θεῶν φέρον ὄρκια πιστά,
 ἄρνε δύω καὶ οἶνον εὐφρονα, καρπὸν ἀρούρης,

deuces are mentioned only in this verse in Homer. — πύξ: *with the fist*, i.e. in boxing. See on B 418.

238. αὐτοκασιγνήτω: see on B 706. — τῷ μοι κτλ.: develops the thought of the first word of the verse, cf. A 2. — μοί: dat. of likeness with μία, "the same who bore me." — γείνατο: for the omission of the augment, see § 25 e. — μήτηρ: Leda. Acc. to the later story, Clytaemnestra also was Leda's daughter; see on A 113.

239. ἑσπέσθην: cf. A 158, B 524.

240. δεύρω: only here for δεῦρο, of which this seems to be the original form, cf. δύω and δύο, Διώνυσος and Διόνυσος.

241. αὖτε: correl. with μέν, see on B 768, § 3 r.

242. αἰσχεα: *insults*. — δειδιότες: sc. that they must hear them. Cf. Hector's words to Paris, τὸ δ' ἐμὸν κῆρ | ἄχυνται ἐν θυμῷ, δὲ ὑπὲρ σθένος αἰσχε' ἀκούω | πρὸς Τρώων Z 523 ff. — ὀνείδεα: *reproaches*. For the use of two nearly synonymous words, see on v. 2. — ἃ μοι ἔστιν: *which are mine, heaped upon me*.

243. κάτεχεν: see on B 699. A euphemism for death. "They were dead and buried." — φυσίζοος: *life-giving*. The epith. seems out of place

here, but is used only in this connection. — Acc. to this story, both Dioscuri (Διὸς κοῦροι) were dead. The later form of the story made Castor mortal, but Polydeuces immortal; but after the death of Castor, Zeus granted the prayer of Polydeuces that both brothers should be together alternately in heaven and in Hades. Cf. λ 299 ff. In post-Homeric times, they became the patron saints of sailors.

244. Λακεδαίμονι: for the following hiatus, see §§ 9, 18 a. — αὖθι: here follows the word that explains it. — The grave of the Dioscuri was shown at Therapnae, near Sparta. — ἐν πατρίδι: obs. the repetition of the prep. in this appos. clause. Cf. B 722.

Vs. 245–313. Priam drives to the field, concludes the treaty with Agamemnon, and returns to the city. — This continues the story that was interrupted at v. 121.

245. κήρυκες: see vs. 116 f. — ἀνὰ ἄστν: up through Ilios, cf. A 10. — θεῶν: those named vs. 103 f. — φέρον: in order to take them to the plain. — ὄρκια πιστά: cf. v. 269, B 124; *faithful, trustworthy pledges of the oath*.

246. ἄρνε κτλ.: in appos. with ὄρκια. — οἶνον κτλ.: equiv. to εὐφραίνοντα

- ἀσκήῳ ἐν αἰγείῳ· φέρε δὲ κρητῆρα φαεινὸν
 κῆρυξ Ἴδαίος ἡδὲ χρύσεια κύπελλα·
 ὥτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν·
 250 “ ὄρσεο, Λαομεδοντιάδῃ, καλέουσιν ἄριστοι
 Τρώων θ’ ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων
 ἐς πεδῖον καταβῆναι, ὣν ὄρκια πιστὰ τάμῃτε.
 αὐτὰρ Ἀλέξανδρος καὶ ἀρρήφίλος Μενέλαος
 μακρῆς ἐγχείρῃσι μαχήσονται ἀμφὶ γυναικί·
 255 τῷ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ’ ἔποιτο·
 οἱ δ’ ἄλλοι φιλότῃτα καὶ ὄρκια πιστὰ ταμόντες
 ναίοιμεν Τροίην ἐριβώλακα, τοὶ δὲ νέονται
 Ἄργος ἐς ἵππόβοτον καὶ Ἀχαιίδα καλλιγύναικα.”
 ὧς φάτο, ῥίγησεν δ’ ὁ γέρων, ἐκέλευσε δ’ ἑταίροις
 280 ἵππους ζευγνύμεναι· τοὶ δ’ ὀτραλέως ἐπίθοντο.

κτλ. Cf. ‘wine that maketh glad the heart of man’ *Psalms* civ. 15.

247. ἀσκή κτλ.: the usual means of carrying wine on journeys, cf. ε 265, ζ 78, ι 196. Wine was stored at home in great jars (πίθοι β 340).—καρπὸν ἀρούρης: elsewhere only of grain.

248. Ἴδαίος: the most honored of Priam’s heralds and his personal attendant; cf. Η 276, 372, 381 ff., Ω 282, 325. For the quantity of the ultimate, see § 41 p.

249. γέροντα: Priam, whom they were sent to summon.—παριστάμενος: sc. after ascending the tower by the Scaean gate (v. 149).

250. ὄρσεο: see on v. 103; arise. Obs. the following asyndeton.—Λαομεδοντιάδῃ: for the formation of the patronymic, see § 21 j.—ἄριστοι: the princes, as v. 274.

252. τάμῃτε: sc. thou and the Achaean princes.—See on v. 105.

253–255 = vs. 136–138, *mutatis mutandis*.

254. μαχήσονται: will fight; this marks simply the future fact.

255. ἔποιτο: the opt. here, as v. 74, expresses a wish. The imv. is used in the corresponding passages, vs. 72, 93, 282, because this thought is presented there as a demand or condition.

256–258 = vs. 73–75, with slight changes.

257. νέονται: fut., cf. v. 138. The fut. is better suited than the imv. to the lips of the herald.

259. ῥίγησεν: he feared for his son’s life, cf. vs. 306 ff.—ἑταίροις: his attendants; the king was never unattended.

260. ἐπίθοντο: i.e. they hastened to the palace, harnessed the horses, and brought them to the Gate. Priam descended from the tower to mount the chariot. We miss here the usual epic fulness of detail.

ἂν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἡνία τῶεν ὀπίσω·
 πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
 τὼ δὲ διὰ Σκαιῶν πεδίωνδ' ἔχον ὠκέας ἵππους.
 ἀλλ' ὅτε δὴ ῥ' ἴκοντο μετὰ Τρώας καὶ Ἀχαιοὺς,
 265 ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν
 εἰς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο.
 ὠρυντο δ' αὐτίκ' ἔπειτα ἀναξ ἀνδρῶν Ἀγαμέμνων,
 ἂν δ' Ὀδυσσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγανοὶ
 ὄρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον
 270 μίσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν.
 Ἀτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,
 ἧ οἱ πὰρ ξίφος μέγα κουλὸν αἰὲν ἄωρτο,
 ἀρνῶν ἐκ κεφαλῶν τάμνε τρίχας· αὐτὰρ ἔπειτα

261. ἂν [ἀνδ]: const. with ἔβη. — κατὰ κτλ.: as v. 311, T 394. The reins were tied to the front rim of the chariot, cf. E 262, 322; the king now untied these and drew them back toward himself.

262 = v. 312. — πὰρ δέ οἱ: lit. at his side for him, πὰρ being adv.; i.e. so as to stand beside him. — δίφρον: acc. of limit of motion, cf. v. 407, see on A 322.

263. Σκαιῶν: only here as subst., without τύλαι, see on A 54. — ἔχον: held, guided.

264. μετὰ: see on A 222.

265. ἐξ ἵππων: from their chariots; equiv. to ἐξ οχέων v. 29. Cf. ὅτε δ' ἀφ' ἵππων E 19, εἰς ἵππους ἔλεται (leaps into the chariot) A 192, ἵππων | ἐκνέδων ἐπέβησε Θ 128 f.

266 = v. 341. — εἰς μέσσον: see on v. 69. — ἐστιχόωντο: went, as B 92.

267. ὠρυντο: arose, hastened to greet the Trojan princes, cf. ὕρσσε v. 250. — αὐτίκ' ἔπειτα: follows the verb, as ρ 120.

268. ἂν [ἀνδ]: sc. ὠρυντο, cf. ἔλιπον . . . καὶ δὲ (sc. ἔλιπον) κτλ. E 481. — κήρυκες: sc. of both armies, cf. v. 274.

269. ὄρκια: see on v. 245.

270. μίσγον: not like κερώντο (θ 470, ο 500, υ 258), but mingled the wine of both parties to the libation. In solemn sacrifices, the wine was not mixed with water, hence σπονδαὶ ἀκηρτοὶ B 341. When μίσγον οἶνον is used like temperare vinum, ὕδωρ is added, cf. οἱ μὲν οἶνον ἔμισγον ἐνὶ κρητῆρι καὶ ὕδωρ α 110. — βασιλεῦσιν: for the princes of Trojans and Achaeans. Obs. that no priests are mentioned in this connection. — ἐπὶ χεῖρας: see on A 449.

271 f. = T 252 f. — χεῖρεσσι: χειρὶ would be more exact.

272. πὰρ κουλόν: along by the sheath. — αἰν: as commander and high-priest of the army, Agamemnon used this knife often at sacrifices. — ἄωρτο: from ἀείρω, cf. ἄωρ sword, ἀωρήρ sword-strap.

273. ἀρνῶν: as the principal idea,

κήρυκες Τρώων καὶ Ἀχαιῶν νείμαν ἀρίστοις.
 275 τοῖσι δ' Ἀτρείδης μεγάλ' εὐχετο, χεῖρας ἀνασχών ·
 “ Ζεὺ πάτερ, Ἴδθ' ἰδὼν μεδέων, κύδιστε μέγιστε,
 ἥελιός θ', ὅς πάντ' ἐφορᾷς καὶ πάντ' ἐπακούεις,
 καὶ ποταμοὶ καὶ γαῖα, καὶ οἱ ὑπέρθε καμόντας
 ἀνθρώπους τίνυσθον, ὅτις κ' ἐπίορκον ὁμόσση,
 280 ὑμῖς μάρτυροι ἔστε, φυλάσσετε δ' ὄρκια πιστά.
 εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη,
 αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,

it is placed before *κεφαλῶν* which it limits. See vs. 103 f.

274. *νείμαν*: sc. *τρίχας*. They distributed the wool cut from the victims' heads as a symbol that all the chiefs present took part in the treaty, swearing by the victim. This sacrifice was without fire, as was most freq. in the case of treaties and reconciliations. γ 446, ξ 422, are different.

275. Cf. A 450.

276 = v. 320, η 202, ο 308. — Agamemnon invokes the divinities of the heavens, the earth, and the regions beneath the earth. Cf. *ἴστω Ζεὺς νῦν πρῶτα, θεῶν ὕπατος (most exalted) καὶ ἄριστος, | γῇ τε καὶ ἥελιος καὶ ἐρινύες (furies), αἱ θ' ὑπὸ γαίαν | ἀνθρώπους τίνυνται* κτλ. T 268 ff., *esto nunc Sol testis, et haec mihi Terra vocanti, | . . . et pater omnipotens, et tu Saturnia coniux, . . . tuque inclute Mavors, | . . . fontesque fluviosque, voco, quaeque aetheris alti | religio, et quae caeruleo sunt numina ponto*. Verg. *Aen.* xii. 176 ff. — Ἴδθ' ἰδὼν: Zeus had a sacred grove and an altar on Mt. Ida (Θ 48), and ruled thence as god of the country. The pious soul sought and found the divinity near at hand, esp. on

mountain summits. — *κύδιστε* κτλ.: cf. *Iupiter optimus maximus*. See on B 412.

277 = λ 109, μ 323. — ἥελιος: nom. as voc. This const. is rare. — *πάντ' ἐφορᾷς* κτλ.: *Helios, accomplishing daily his course in the heavens, is fitted to be a witness to solemn compacts*. Cf. *δμνυμί σοι θεούς, ὅ καὶ ὀρώσι πάντα καὶ ἀκούουσι πάντα* Xen. *Cyr.* v. 4. 31, *qui pervidet omnia*, *Solem* Ovid *Met.* xiv. 375.

278. *ποταμοί*: the Trojan river-gods (*Scamander* and *Simois*), as near at hand, are invoked as witnesses; cf. *Soph. Aj.* 862. A priest (*ἄρητήρ*) of the *Scamander* is mentioned E 77 f. — *καὶ οἱ*: const. with *τίνυσθον*. The dual is used with reference to *Hades* and *Persephone*, cf. *Ζεὺς τε καταχθόνιος καὶ ἐκαινῇ (dread) Περσεφόνη* I 457. — *καμόντας*: *who have become weary*; euphemism for *θανόντας*.

279. Cf. T 280. — *ὁ τις*: obs. the distributive sing., after the pl. For the form, see § 24 s. — *ὁμόσση*: for the aor. subjv., cf. A 554.

280. *μάρτυροι*: as A 338, B 302.

282. *αὐτὸς ἐχέτω*: *let him keep*; cf. *ἴππους δ' αὐτὸς ἔχε* φ 30, E 271. — *κτήματα*: see on v. 70.

ἡμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν·
 εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,
 285 Τρῳᾶς ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι,
 τιμὴν δ' Ἀργείοις ἀποτινέμεν, ἣν τιν' ἔοικεν,
 ἣ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.
 εἰ δ' ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμοιό τε παῖδες
 τίνειν οὐκ ἐθέλωσιν Ἀλεξάνδροιο πεσόντος,
 290 αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποιῆς
 αὐθι μένων, εἴως κε τέλος πολέμοιο κιχέω."

ἦ καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλεί χαλκῷ.
 καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,
 θυμοῦ δεινομένους· ἀπὸ γὰρ μένος εἴλετο χαλκός·
 295 οἶνον δ' ἐκ κρητῆρος ἀφυσσόμενοι δεπάεσσιν
 ἔκχεον, ἦ δ' εὖχοντο θεοῖς αἰειγενέτησιν.

283. νεώμεθα: the subjv. expresses the speaker's resolve, unlike the ordinary hortatory subjv.

284. ξανθός: from the color of his hair; cf. κάρη ξανθὸς Μενέλαος ο 183. See on A 197.

285. Τρῳᾶς κτλ.: then shall the Trojans restore etc. ἀποδοῦναι is parallel with ἐχέτω, cf. B 413.

286. τιμὴν. equiv. to ποιῆν recompense; cf. A 159.—ἣν τινα: sc. ἀποτινέμεν.

287 = v. 460.—καί: also; const. with ἐσσομένοισιν.—πέληται: shall be. This is strictly a final clause.—This exemplary penalty was to serve as a precedent in later times and warn men against committing such deeds.

288. Πρίαμος κτλ.: as A 255.

289. οὐκ ἐθέλωσιν: οὐκ is used, not μή, though in a cond. clause, since the neg. and verb form but one idea, are unwilling, refuse; cf. οὐ χράισμῃ A 28.—Ἀλεξάνδροιο: prob. gen. aba.; al-

though it could be construed with τιμὴν, see § 3 f β.

290. αὐτὰρ: on the other hand, introduces the adversative apod., cf. A 133, si tua re subita consilia torpent, at tu mea sequare Livy i. 41; see § 3 η.

291. τέλος πολέμοιο: i.e. the victory, see on B 122; cf. ἐν γὰρ χειρὶ τέλος πολέμου Π 630.—κιχέω: see on A 26.

292. Cf. T 266.—ἦ: see on A 219.—στομάχους: obj. of ἀπὸ τάμε, cf. ἀπέκοψε τέοντας (σίνεως) γ 449.—χαλκῷ: equiv. to μάχαιραν v. 271.

294. θυμοῦ: life, as A 593.—δεινομένους: gives the reason for ἀσπαίροντας.—μένος: force, cf. μένεα v. 8.

295. ἀφυσσόμενοι: drawing (dipping) for themselves. The act of dipping and pouring continued until each had poured his libation. Elsewhere drawing wine was part of the herald's office. See on A 471.

296. ἔκχεον: sc. out of their cups,

ὦδε δέ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε·
 “Ζεῦ κύδιστε μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,
 ὅππότεροι πρότεροι ὑπὲρ ὄρκια πημήνεια,
 300 ὦδὲ σφ’ ἐγκέφαλος χαμάδις ῥέοι ὥς ὃδε οἶνος,
 αὐτῶν καὶ τεκέων, ἄλοχοι δ’ ἄλλοισι δαμῖεν.”
 ὥς ἔφαν, οὐδ’ ἄρα πῶ σφω ἐπεκράαινε Κρονίων.
 τοῖσι δὲ Λαρδανίδης Πρίαμος μετὰ μῦθον ἔειπεν·
 “κέκλυτέ μεν, Τρώες καὶ ἐνκνήμιδες Ἀχαιοί·
 305 ἦ τοι ἐγὼν εἰμι προτὶ Ἴλιον ἠνεμόεσσαν

upon the ground, cf. οἶνον δ’ ἐκ δευτέρων
 χαμάδις ῥέον H 480. — αἰαιγενίτησιν:
 cf. θεοὶ ἀλλ’ ἐόντες A 290.

297 = v. 319. Cf. B 271.

299. πρότεροι: comp., for only two
 parties are in question, cf. v. 351. —
 ὑπὲρ ὄρκια: “contrary to the com-
 pacts.” Cf. Δ 67, 286, 271. — πημή-
 νειαν: intrans.; “commit an act of
 hostility.” The opt. is used in the
 subord. clause, with the opt. of wish-
 ing in the principal clause, to express
 a mere conception of the mind.

300. ὦδὲ σφί κτλ.: thus may for
 them, etc. The pers. pron. is used in-
 stead of the dem., since the protasis
 has hypothetical force; see on B 392.
 — ὥς ὃδε οἶνος: symbolical actions
 were customary in curses and con-
 jurations; cf. (fetalis) ‘si prior
 defexit publico consilio dolo
 malo, tum illo die, Iuppiter,
 populum Romanum sic ferito
 ut ego hunc porcum hic ho-
 die feriam.’ . . . id ubi dixit,
 porcum saxo silice percussit
 Livy i. 24, (Hannibal) eaque ut ra-
 ta scirent fore agnum laeva
 manu dextera silicem reti-
 nens, si falleret, lovem ce-
 terosque precatus deos, ita se
 mactarent, quem ad modum

ipse agnum mactasset, se-
 cundum precationem caput
 pecudis saxo elisit ib. xxi. 45,
 ‘As sinks that blood stream in the
 earth, | So may his heart’s blood
 drench his hearth’ Scott *Lady of the
 Lake* iii. 1.

301. αὐτῶν καὶ τεκέων: the gen.
 depends on ἐγκέφαλος, although σφί
 (not σφέων) has preceded; see § 3 g γ.
 This clause forms an extension of the
 original thought; cf. δίδωμι δέ μοι κλέος
 ἐσθλόν, | αὐτῷ καὶ παίδεσσι καὶ αἰδοῖς
 παρακοίτι (srouse) γ 380 f. — ἄλλοισι
 δαμῖεν: “may they be made the
 slaves of others,” cf. Z 454 ff., I 594;
 unlike B 355. — This prayer contains
 four verses, like the prayers of vs.
 320 ff., 351 ff., 365 ff. See on v. 161.

302. Cf. B 419.

303. τοῖσι: const. with μετὰ ἔειπεν,
 cf. v. 96. — Λαρδανίδης: Priam was in
 the fifth generation from Dardanus,
 τ 215 ff. The line of descent was:
 Zeus, Dardanus, Erichthonius, Tros,
 Ilus, Laomedon, Priam. For the use
 of the patronymic, see § 21 m.

304 = v. 86.

305. ἠνεμόεσσαν: the epith. is well
 deserved acc. to Dr. Schliemann, who
 in his excavations at Hisarlik was
 much disturbed by the constant winds

ἄψ, ἐπεὶ οὐ πω τλήσομ' ἐν ὀφθαλμοῖσιν ὄρασθαι
μαρνάμενον φίλον υἱὸν ἄρημφίλῳ Μενελάῳ·
Ζεὺς μὲν που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι
ὀπποτέρῳ θανάτῳ τέλος πεπρωμένον ἐστίν.”

- 310 ἦ ῥα καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φῶς,
ἂν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἡνία τεῦεν ὀπίσσω·
πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
τῷ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο·
Ἐκτωρ δὲ Πριάμοιο πάϊς καὶ δῖος Ὀδυσσεὺς
315 χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα
κλήρους ἐν κυνέῃ χαλκῆρεϊ πάλλον ἐλόντες,

which drove the dust into the eyes of the workmen. He thinks that such continual wind-storms are known nowhere else on earth. 'The winds blew about us with such force that we often felt as if our whole settlement might be hurled down the precipice.'

306. ἄψ: const. with εἰμ.—οὐ πω: in no way. For πῶ as πῶς, see § 12 o.—τλήσομαι: cf. τέτληκας A 228.—ἐν ὀφθαλμοῖσιν: see on A 587.—Priam fears the death of his son, as v. 259.—Vergil imitates: non pugnam aspicere hanc oculis, non foedera, possum *Aen.* xii. 151.

308 = ξ 119.—Ζεὺς κτλ.: "Zeus doubtless knows, but I do not."

309. θανάτῳ τέλος: a periphrasis for θάνατος, cf. τὸ δ' αὖθι τέλος θανάτῳ κάλυψεν E 553, and distinguish φάνη βιάτῳ τελευτή H 104.—πεπρωμένον ἐστίν: equiv. to πέρωται Z 329, cf. τετελεσμένος ἐστίν A 888.

310. ἄρνας θέτο: sc. in order to take back with him the two slaughtered lambs which he brought. The flesh of the victim sacrificed to confirm an oath was not eaten, since a

curse rested upon it, but was buried. Prob. the Achaeans cast their victim into the sea, being unable to bury it in their own land, cf. T 267 f.

311 f. = vs. 261 f.—ἔβαινε: for the impf., see on ἀφίει A 25.

313. Cf. η 330.—ἄψορροι: as φ 456, cf. καλίνοστος v. 33; elsewhere ἄψορρον is used adv., with sing. or pl.—ἀπονέοντο: see on B 113.

Vs. 314–382. The duel. Paris is rescued from death by Aphrodite, and carried to his home.

315. διεμέτρεον: they measured off the ground for the combat, and the distance at which they were to have their spears, cf. v. 344. Cf. campum ad certamen magnae sub moenibus urbis | dimensi Rutulique viri Teucrique parabant Verg. *Aen.* xii. 116 f.

316 = ψ 861, cf. κ 206.—κλήρους πάλλον: "they arranged the casting of lots." This is expressed more definitely in v. 324. The κλήροι were bits of wood or stone, marked with some sign so as to be recognized, H 176 ff. The prayer was offered while the lots were shaken.

ὁππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.
 λαοὶ δ' ἡρήσαντο θεοῖς ἰδὲ χεῖρας ἀνέσχον·
 ὦδε δέ τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε·

- 320 “Ζεῦ πάτερ, Ἰδὼθεν μεδέων, κύδιστε μέγιστε,
 ὁππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκεν,
 τὸν δὸς ἀποφθίμενον δύναι δόμον Ἀϊδος εἶσω,
 ἡμῖν δ' αὖ φιλότητα καὶ ὄρκια πιστὰ γενέσθαι.”
 ὡς ἄρ' ἔφαν, πάλλεν δὲ μέγας κορυθαίολος Ἐκτωρ
 325 ἄψ ὀρώων· Πάριος δὲ θοῶς ἐκ κλήρος ὄρουσεν.
 οἱ μὲν ἔπειθ' ἵζοντο κατὰ στίχας, ἥχι ἐκάστου
 ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο·
 αὐτὰρ ὁ γ' ἀμφ' ὤμοισιν ἐδύσseto τεύχεα καλὰ
 δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠυκόμοιο.

317. πρόσθεν: *before, first*; cf. v. 346, B 359, πρότερος v. 351.—ἀφείη: opt. in indir. disc., representing the subjv. of deliberation in direct disc., cf. A 191.

318 = H 177.—χεῖρας ἀνέσχον: equiv. to χεῖρας ἀνασχόντες, see § 3 i. For the attitude, cf. A 450.

319 = v. 297.

320 = v. 276.

321. τάδε ἔργα: *these troubles here*, i.e. this war.—ἔθηκεν: *caused*, as A 2.—This close of the verse is found also γ 136, ω 546.—Both armies seem to unite in wishing the death of Paris.

322. δός: for δός with the inf. in prayers, cf. v. 351, δός δέ τέ μ' ἄνδρα ελεῖν E 118, Z 307.—ἀποφθίμενον δύναι: equiv. to ἀποφθίσθαι καὶ δύναι. For the epic fullness of expression, see on A 88.—Ἀϊδος: see on A 3.

324. κορυθαίολος: see on B 816.

325. ἄψ ὀρώων: *with averted face*, in order to escape the suspicion of favoring his brother.—Πάριος: see on v. 16.—ἐκ ὄρουσεν: the lot was

not drawn, but cast, thrown out. Cf. ἐκ δ' ἔθορε (leaped) κλήρος κυνέης H 182, Ψ 353.

326. οἱ μὲν: Trojans and Achaeans, who had stood during the sacrifice. Perhaps they had not been seated before (see on v. 78, cf. vs. 84, 113 f., 231, 250, 267), although they long ago had dismounted from their chariots and laid their armor upon the ground.—κατὰ στίχας: *according to ranks, in ranks*.—ἥχι: as A 607.

327. ἔκειτο: grammatically and in sense, const. only with τεύχεα, although κείμεναι often is the pass. of τίθημι. For the Zeugma, see on πρὸς δῶμα A 533, cf. θεὸς τοῦ γε δόμοι καὶ κτήματ' ἔκειτο ζ 291.

328. ἀμφ' ὤμοισιν: standing expression in the case of the principal parts of the warrior's equipment: breastplate, sword (as v. 334), and shield.—ἐδύσseto: Paris had entered the conflict as a light-armed warrior, see on v. 17.

329 = H 355, Θ 82, Δ 369, cf. A 505.

330 *κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν,
καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
δεύτερον αὖ θώρηκα περὶ στήθεσσι ἐδυνεν
οἷο κασιγνήτοιο Λυκάονος, ἥρμοσε δ' αὐτῷ.
ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον,*
335 *χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε.
κρατὶ δ' ἐπ' ἰφθίμῳ κυνὴν ἐτύκτοιν ἔθηκεν,
ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
εἶλετο δ' ἄλκιμον ἔγχος, ὃ οἱ παλάμῃφιν ἀρήρειν.
ὥς δ' αὐτως Μενέλαος ἀρήϊος ἔντε' ἔδυνεν.*

330-338. Cf. A 17 ff., Π 181-189, T 369 ff. — The poet presents a picture of the preparations for battle. The complete armament of the Homeric warrior consisted in the six pieces here enumerated, which are always mentioned in the same order before an important conflict. — *κνημίδας*: see on A 17.

331. *καλὰς*: for the order of words, see § 1 n. — *ἐπισφυρίοις κτλ.*: furnished with buckles, by which they were fastened at the ankle.

333. *οἷο κασιγνήτοιο*: since he himself had appeared without a cuirass. — *Λυκάονος*: Lycaon had been captured by Achilles and sold as a slave to the king of Lemnos; being ransomed thence, he returned to Troy a week before the events narrated in this book; but twelve days after his return, he met Achilles again and was slain by him, § 34 ff. — *ἥρμοσε δ' αὐτῷ*: but he fitted it to himself; he changed the length of the straps, buckling it to suit his own form.

334 = B 45.

335 = Π 186. — *χάλκεον*: prominence is given to an epith. of the whole sword, after the decoration of the hilt has been mentioned in *ἀργυ-*

ρόηλον, as T 373. — *σάκος*: the strap which aided the arm in supporting the heavy shield was thrown over the shoulder, see on B 388. Thus the shield was taken up before the plumed helmet was donned.

336-338 = O 480-482; cf. χ 123-125. — *κυνὴν*: originally a head-covering of dogskin, then helmet; cf. *κτιδέην* (weasel-skin) *κυνήν* K 335, *κυνήν ταυρίην* K 257 f.; old Laërtes wore *αἰγέην* (goat-skin) *κυνήν* ω 231.

337 = A 42. — *ἵππουριν*: cf. *ἵπποδασειῆς* v. 369, *ἵπποκομοὶ κόρυθες* N 132, *λόφον ἵππιοχαλτην* Z 469, *ἵππειον λόφον* O 537, *aere caput fulgens, cristaque hirsutus equina* Verg. *Aen.* x. 869. — *δεινόν*: cognate acc., adv. with *ἔνευεν*, cf. v. 342.

338 = ρ 4; cf. Π 139. — *παλάμῃφιν*: here dat.; it is in the gen. v. 368; see § 15 a. — *ἀρήρειν*: for the *ν*-movable, cf. *ἥσκειν* v. 388; see § 12 n.

339. *ὥς δ' αὐτως*: and thus in like manner; see § 24 j. — *Μενέλαος*: Menelaus came forth to battle equipped with armor (v. 29), but put it off as the rest did, v. 114. — *ἀρήϊος*: a short form of *ἀρηίφίλος*, see on v. 21. — *ἔντεα*: equiv. to *τεύχεα*, chiefly of defensive armor.

340 οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὁμίλου θωρήχθησαν,
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο
 δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορόοντας
 Τρῳάς θ' ἵπποδάμους καὶ ἐκνήμιδας Ἀχαιοὺς.
 καὶ ῥ' ἐγγὺς στήτην διαμετρητῷ ἐνὶ χώρῳ

345 σείοντ' ἐγγείας, ἀλλήλοισιν κοτέοντε.

πρόσθε δ' Ἀλέξανδρος προῖτι δολιχόσκιον ἔγχος,
 καὶ βάλεν Ἀτρεΐδαο κατ' ἀσπίδα πάντοσ' εἴσῃν·
 οὐδ' ἔρρηξεν χαλκός, ἀνεγνάμφθη δέ οἱ αἰχμηὴ
 ἀσπίδι ἐν κρατερῇ. ὁ δὲ δεύτερος ὤρνυτο χαλκῷ

350 Ἀτρεΐδης Μενέλαος, ἐπευξάμενος Δὺ πατρί·

“Ζεῦ ἄνα, δὸς τίσασθαι ὃ με πρότερος κάκ' ἔοργεν,
 δῖον Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δαμῆναι,

340 = Ψ 813. — ἐκάτερθεν ὁμίλου :
on either side of the throng.

341 = ν. 266.

342. Cf. Ψ 815. — δανόν : cf. ν.
 337.

344. διαμετρητῷ : see on ν. 315.

345. κοτέοντε : subord. to σείοντε.

346. πρόσθε : as ν. 317.

347. Cf. ν. 356, Η 250, Ρ 517, Τ 274.

— πάντοσ' εἴσῃν : a standing formula,
 at the close of the verse; *alike on
 every side*. Strictly used of the
 smaller circular shields (ἀσπίδας ἐν-
 κύκλους Ε 463), in distinction from
 the large oval σάκος. But the shield
 of Paris is called σάκος ν. 336, and
 ἀσπίς, ν. 356; and thus also the shield
 of Achilles is ἀσπίς, Ξ 468, and σάκος
 Ξ 478.

348-350 = Ρ 44-46.

348 = Η 259. — οὐδέ : *but not*. —
 ἔρρηξεν : *broke through* the shield. —
 χαλκός : *the bronze point of the lance*,
 cf. χαλκῷ below. — οἱ : refers to
 χαλκός.

349. ὤρνυτο χαλκῷ : *arose with his*

lance, “raised himself to hurl his
 lance”; cf. ἀνασχόμενος ν. 362, alti-
 or exurgens Verg. *Aen.* xi. 697,
 corpore toto | alte sublatum
 consurgit Turnus in ense.
 ... at perfidus ensis | frangi-
 tur ib. xii. 728 ff.

350. ἐπευξάμενος : “uttering a
 prayer as he did so.”

351. Ζεῦ ἄνα : as Π 233, ρ 354.
 The vocative form ἄνα is found in
 Homer only in this phrase; elsewhere,
 ἄναξ, as Β 284, 434. — δὸς τίσασθαι δ
 κτλ. : equiv. to δός μοι τίσασθαι τοῦτον
 δς κτλ. The rel. clause δ με κτλ. rep-
 represents a noun as the obj. of τίσασθαι.
 — πρότερος : cf. ν. 299.

352. δῖον : a standing epith., de-
 noting nobility of descent and beauty;
 it is here used without any special
 reference to the circumstances of the
 case, see on Α 7. These ‘ornamental
 epithets’ are sometimes put into the
 mouth of a foe, as Χ 393. — Ἀλέξαν-
 δρον : is the obj. of τίσασθαι. This
 makes the preceding rel. clause more

ὄφρα τις ἐρρίγησι καὶ ὀψιγόνων ἀνθρώπων
 ξεινοδόκον κακὰ ῥέξει, ὃ κεν φιλόττητα παράσχη.”

- 355 ἡ ῥα καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
 καὶ βάλε Πριαμίδαο κατ’ ἀσπίδα πάντοσ’ εἴσην.
 διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
 καὶ διὰ θώρηκος πολυδαίδαλου ἡρήρειστο.
 ἀντικρὺς δὲ παρὰ λαπάρην διάμησε χιτῶνα
 360 ἔγχος· ὁ δ’ ἐκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν.
 Ἀτρεΐδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον
 πλῆξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ’ ἄρ’ αὐτῷ
 τριχθὰ τε καὶ τετραχθὰ διατρυνφέν ἔκπεσε χειρός.
 Ἀτρεΐδης δ’ ὦμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν·
 365 “ Ζεὺ πάτερ, οὐ τις σείο θεῶν ὀλοώτερος ἄλλος·

parenthetical than if this proper name had been attracted to the const. of the rel. clause, as *Λαοδίκην* v. 124. — καὶ . . . *δαμῆναι*: a more definite expression of the thought of *τίσασθαι*.

353. *τις*: many a one, cf. B 271. — καί: as v. 287.

354. *ὃ κεν κτλ.*: explanatory of *ξεινοδόκον*. — *φιλόττητα*: hospitality, cf. v. 207.

355 = E 280, H 244, A 349, P 516, X 273, 289, cf. ω 519, 522. — *ἀμπεπαλὼν*: reduplicated aor. (§ 25 j) from *ἀναπάλλω*. After he had swung back, i.e. had drawn back for the throw; cf. adducto contortum hostile lacerto | immittit Verg. *Aen.* xi. 561 f.

356–360 = H 250 ff.; cf. v. 347.

357 f. = A 435 f.; cf. A 135 f. — *διὰ*: with long ι at the beginning of the verse; see § 41 g. — *φαεινῆς*: the outer layer of the shield was a plate of brass, cf. H 223. — *ὄβριμον*: weighty, mighty.

358. *ἡρήρειστο*: was thrust, by the force of the throw; plpf. from *ἐρείδω*, used almost like an aor.

359. *ἀντικρὺς*: const. closely with what follows, cf. *ἀντικρὺς δὲ δι’ ὤμου χάλκεον ἔγχος* | ἦλθεν Δ 481 f., E 67, 74, 189. — *διάμησε*: mowed its way through, cut through.

360. *ἐκλίνθη*: he bent aside. — *ἤλεό-ατο*: for the 1st aor. without tense-sign, see § 30 i.

361 = N 610.

362. *ἀνασχόμενος*: drawing up his arm, in order to give a heavier blow; cf. v. 349, ξ 425, σ 95. — *φάλον*: the metal ridge in which the horsehair was arranged like a mane. Cf. *κυνήν . . . ἔφαλόν τε καὶ ἄλλοφον* K 257 f., *κόρυθος φάλον ἤλασεν . . . ἔκρον ὑπὸ λόφον* N 614 f. — *ἀμφὶ αὐτῷ*: const. with *διατρυνφέν*, about itself, i.e. about the φάλος.

363. *τριχθὰ τε καὶ κτλ.*: a descriptive expression, see § 2 b. — *τε καί*: cf. A 128, B 346 and notes. — *διατρυνφέν*: from *διαθρύπτω*. Cf. Verg. *Aen.* xii. 730, quoted on v. 349.

364. Cf. φ 272.

365 = υ 201, cf. ψ 439. — *σειο ὀλοώ-τερος*: Zeus *λείγιος*, the guardian of

ἦ τ' ἐφάμην τίσασθαι Ἀλέξανδρον κακότητος·
νῦν δέ μοι ἐν χείρεσσιν ἄγχι ξίφος, ἐκ δέ μοι ἔγχος
ἦίχθη παλάμηφιν ἐτώσιον, οὐδὲ δάμασσα.”

ἦ καὶ ἐπαΐξας κόρυθος λάβεν ἵπποδασείης,
370 ἔλκε δ' ἐπιστρέψας μετ' ἐνκνήμιδας Ἀχαιοὺς·
ἄγχε δέ μιν πολύκεστος ἱμᾶς ἀπαλὴν ὑπὸ δειρήν,
ὣς οἱ ὑπ' ἀνθερεῶνος ὀχεὺς τέτατο τρυφαλείης.
καὶ νύ κεν εἵρυσσέν τε καὶ ἄσπετον ἦρατο κῦδος,
εἰ μὴ ἄρ' ὄξυν νόησε Διὸς θυγάτηρ Ἀφροδίτη,
375 ἦ οἱ ῥῆξεν ἱμάντα βοὸς Ἴφι κταμένοιο·
κεωὴ δὲ τρυφάλεια ἄμ' ἔσπετο χειρὶ παχείῃ.
τὴν μὲν ἔπειθ' ἦρωσ μετ' ἐνκνήμιδας Ἀχαιοὺς
ῥῶψ' ἐπιδωήσας, κόμισαν δ' ἐρίηρες ἐταῖροι·
αὐτὰρ ὁ ἄψ ἐπόρουσε κατακτάμεναι μενεαίωνων

hospitality (cf. i 270 f.), had not avenged the privileges that Paris had abused. — Such reproaches of the divinity are uttered only in outbreaks of momentary vexation, as M 164, N 631 f. Cf. B 111.

366. ἐφάμην κτλ.: see on B 37. — κακότητος: causal gen.; for the wrong which he did me.

367. νῦν δέ: see on A 354. — ἄγχι: from ἄγνυμι. — ἐκ: const. with ἦίχθη.

368. ἐτώσιον: pred. nom., cf. χ 256. — οὐδὲ δάμασσα: marks the result of both preceding clauses.

369. κόρυθος: for the gen., cf. ἱανού v. 385, γούων A 500.

370. ἔλκε κτλ.: “he seized Paris by the helmet, turned him about, and strove to draw him into the midst of the Achaeans.” Of course the helmet-strap (ἱμᾶς) under the chin of Paris, choked him.

371. πολύκεστος: richly embroidered, cf. κροτὸν ἱμάντα E 214.

372. This verse explains ὅπδ δειρήν.

— ὑπ' ἀνθερεῶνος: as A 501. — ὀχεὺς: as holder; pred. with ὣς.

373 = z 165.

374 = E 312. — εἰ μὴ κτλ.: the first hemistich, as E 680, θ 91, 132, τ 291.

375. ἦ: in the rapid narration, the rel. const. is used here, where a new sent. would be expected. Or this ἦ may be called dem., with νό conj. to connect with the preceding verse. — Ἴφι κταμένοιο: such leather would be stronger than that from a diseased animal. For the aor. mid. used as pass., see § 32 d.

376. τρυφάλεια: the following hiatus is justified, as falling at the fem. caesura of the third foot, see § 9 b. — ἄμ' ἔσπετο κτλ.: i.e. it remained in his hand. — παχείῃ: thick.

378. ῥῶψ' ἐπιδωήσας: as T 268, cf. ἦκ' ἐπιδωήσας H 269, περιστρέψας ἦκε θ 189. He swung the helmet before he threw it. — κόμισαν: cf. B 875.

379. ὁ ἄψ: for the hiatus, see on A 333.

- 380 ἔγχει χαλκείῳ. τὸν δ' ἐξήρπαξ Ἀφροδίτη
 ῥεῖα μάλ' ὥς τε θεός, ἐκάλυψε δ' ἄρ' ἡέρι πολλῇ,
 καὶ δ' εἶσ' ἐν θαλάμῳ ἐνώδεϊ κηώοντι.
 αὐτὴ δ' αὖθ' Ἑλένην καλέουσ' ἱε. τὴν δὲ κίχανεν
 πύργῳ ἐφ' ὑψηλῷ, περὶ δὲ Τρῳαὶ ἄλις ἦσαν.
 385 χειρὶ δὲ νεκταρέου ἑανοῦ ἐτίναξε λαβούσα,
 γρηὶ δέ μιν ἐκυῖα παλαιγενεὶ προσέειπεν,
 εἰροκόμῳ, ἣ οἱ Λακεδαίμονι ναιετοώσῃ
 ἦσκειν εἷρια καλά, μάλιστα δέ μιν φιλέεσκεν
 τῇ μιν ἔισαμένη προσεφώνεε δι' Ἀφροδίτῃ·
 390 “δεῦρ' ἴθ', Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι.
 κείνος δ' γ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσι,
 κάλλει τε στίλβων καὶ εἵμασιν· οὐδέ κε φαίης

380. ἔγχει κτλ.: emphatic at the beginning of the verse, and the close of the sent., cf. βάλλε A 52. Const. with ἐπόρουσε. — ἐξήρπαξε: the poet recognizes no chance rescue; see on A 8; cf. E 314 where Aeneas is saved by Aphrodite, and T 325 where the same hero is rescued by Poseidon.

381 = T 444, cf. A 752, φ 549, 597. — ῥεῖα κτλ.: “easily, as only a god can.” — ἐκάλυψε δέ: “and made him invisible.” Cf. σώσσε δὲ νυκτὶ καλύψας E 23, πολλὴν ἡέρα χεῦε η 15.

382. καὶ εἶσε: cf. κάθισον v. 68. — ἐν θαλάμῳ: in his chamber, cf. v. 391.

Vs. 383-420. Aphrodite conducts Helen from the Scaean Gate to her home and Paris.

383. καλέουσα: fut. partic., expressing purpose.

384. Τρῳαί: women who had come to view the combat, as v. 420; see on 149.

385. νεκταρέου: used like ἀμβρόσιος as divine, heavenly, of charming grace and beauty. Cf. Achilles's νεκτάρους χιτῶν, Σ 25, Artemis's ἀμβρόσιος ἑανός

φ 507. — ἑανοῦ: always of a woman's garment. Distinguish from this the adj. ἑάνος. — ἐτίναξε: plucked.

386. μιν: const. with προσέειπεν, cf. v. 389. For the quantity, before a lost consonant, see § 41 m. — παλαιγενεῖ: the adj. strengthens the noun; cf. γρηὺς παλαιή T 346, γρηῦ παλαιγενές χ 395. — προσέειπεν: always used of words that follow immediately, or separated only by a parenthetical clause.

387. εἰροκόμῳ: explained by the following clause.

388. ἦσκειν: contracted from ἦσκειν. Cf. εἰρίδα τε ζαίνειν (card) χ 423. — μάλιστα κτλ.: the rel. const. is abandoned, cf. A 79, 162. — This shows why Aphrodite took the form of this old woman. — φιλέεσκεν: sc. Ἑλένη. For the change of subj., cf. δς οἱ πλησίον ἴζε, μάλιστα δέ μιν φιλέεσκεν η 171.

389. τῇ μιν κτλ.: cf. B 22, 795.

390. δεῦρ' ἴθι: see on v. 130.

391. κείνος: there, as E 604, T 344. — δ γε: is he.

392. Cf. κάλλει καὶ χάρισι στίλβων

ἀνδρὶ μαχησάμενον τόν γ' ἔλθειν, ἀλλὰ χορόνδε
ἔρχεσθ', ἥ ἐ χοροῖο νέον λήγοντα καθίζειν."

- 395 ὥς φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν ·
καὶ ῥ' ὥς οὖν ἐνόησε θεᾶς περικαλλέα δειρὴν
στήθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,
θάμβησέν τ' ἄρ' ἔπειτα, ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν ·
"δαιμονίη, τί με ταῦτα λιλαίειαι ἡπεροπεύειν ;
400 ἣ πῇ με προτέρω πολλίων εὐ ναιομενάων
ἄξεις ἣ Φρυγίης ἣ Μηονίης ἐρατεινῆς,
εἴ τίς τοι καὶ κείθι φίλος μερόπων ἀνθρώπων,
οὔνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος
νικήσας ἐθέλει στυγερὴν ἐμὲ οἴκαδ' ἄγεσθαι ·

ζ 237. — οὐδὲ κε φάσκει : potential, *nor would you think* ; not as v. 220.

393. ἀνδρὶ μαχησάμενον : equiv. to ἐκ μάχης. — χορόνδε : at the close of the verse in contrast with μαχησάμενον.

394. ἔρχεσθαι : "ready to go to the dance," so beautiful and vigorous is he. — νέον κτλ. : i.e. he is in as merry a humor as if he had just enjoyed a dance. The partic. has the principal thought.

395. Cf. B 142. — θυμὸν ὄρινεν : aroused her anger, by the unworthy suggestion.

396 f. καὶ ῥα : and so. This ῥα is resumed by the ἔρα of the apod., v. 398 ; cf. the repetition of δὴ ω 71 f. — δειρὴν στήθεα κτλ. : these parts were unchanged by the transformation (vs. 386-389) ; the divinities retained their characteristics even under a disguise, except when they desired to make themselves entirely unrecognizable by mortals. Cf. ὥς δὲ ἴδεν (sc. Ἀγχίσης) δειρὴν τε καὶ ὄμματα καλὰ Ἀφροδίτης Hom. Hy. iv. 181. — All but Helen saw only the old woman.

398. θάμβησεν : cf. A 199. Wonder mingled with dread came over her, fearing some new device of Aphrodite who had already led her far from her Spartan home. — ἔπος κτλ. : as A 361.

399. δαιμονίη : cruel divinity. See on B 190. — ταῦτα : cognate acc. with ἡπεροπεύειν which takes μέ as dir. obj. "To trick me with these deceits" ; cf. τοῦτο ὑμᾶς ἐξαπατήσει Xen. An. v. 7. 6.

400. ἣ : surely ; with mocking irony. — προτέρω : still further from Lacedaemon. — πολλίων : const. with πῇ, "into any one of these cities." G. 168 ; H. 757.

401. Cf. x 291. — Φρυγίης : const. with πολλίων.

402. καὶ κείθι : there also ; just as Alexander in Ilios. — μερόπων : as A 250.

403. οὔνεκα δὴ νῦν : this introduces sarcastically the reason for the conjecture of vs. 400 f. "Since now, as it seems, I cannot remain longer with your favorite Paris."

404. στυγερὴν : see on v. 173.

- 405 τούνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέστης.
 ἦσο παρ' αὐτὸν ἰούσα, θεῶν δ' ἀπόεικε κελεύθου,
 μηδ' ἐπὶ σοῖσι πόδεσσιν ὑποστρέψειας Ὀλυμπον,
 ἀλλ' αἰεὶ περὶ κείνον δίζυε καὶ ἐφύλασσε,
 εἰς ὃ κέ σ' ἦ ἄλοχον ποιήσεται ἢ ὃ γε δούλην.
 410 κείσε δ' ἐγὼν οὐκ εἰμι, νεμεσσητὸν δέ κεν εἴη,
 κείνου πορσυνέουσα λέχος· Τρῳαὶ δέ μ' ὅπισσω
 πᾶσαι μωμήσονται, ἔχω δ' ἄχε' ἄκριτα θυμῷ."
 τὴν δὲ χολωσαμένη προσεφώνεε δι' Ἀφροδίτῃ·
 "μή μ' ἔρεθε, σχετλίη, μὴ χωσαμένη σε μεθείω,

405. τούνεκα δὴ κτλ.: again a sarcastic tone. This is closely connected with the causal rel. sent., as is shown by the repetition of the particles δὴ νῦν. Thus the thought returns to v. 399. — δολοφρονέουσα: in pretending that Paris summons her, v. 390.

406. παρ' αὐτόν: by himself; contrasted with δεῦρο v. 405. "Leave me alone." The asyndeton marks her excitement. — θεῶν κτλ.: abandon the path of the gods, "give up thine immortality." Cf. εἰκε, Διὸς θυγάτηρ, πολέμου καὶ θηϊότητος (conflict) E 348. The expression is suggested doubtless by the following verse which was already before her mind.

407. Ὀλυμπον: the limit of motion.

408. περὶ κείνον: about him, at his side. — δίζυε: endure woes, "bear all the troubles of human life." — ἐφύλασσε: watch him, sc. that he does not escape thee or prove unfaithful to thee.

409. ποιήσεται: aor. subjv. with εἰς δ κε, cf. B 332. — ὃ γε: see on A 97; for its position in the second member of the sent., as B 684, cf. πολλά δ' ὃ γ' ἐν πότῳ πάθον ἄλγεα α 4, nunc de x-

tra ingeminans ictus, nunc ille sinistra Verg. Aen. v. 457, nec dulces amores | sperne puer neque tu choreas Hor. Carm. i. g. 15 f. — δούλην: this word is found only here and δ 12; the masc. δούλος is not found in Homer. See § 2 y.

410. νεμεσσητόν κτλ.: parenthetical; cf. E 336, Ω 463, χ 489. — νεμεσσητόν: cf. v. 156, B 223.

411. κείνου: indicates contempt or abhorrence. — πορσυνέουσα: to prepare, to share. — δέ: the clause is causal in effect. — ὅπισσω: hereafter; cf. μετόπισθε I 249.

412. μωμήσονται: sc. if I give myself to this frivolous coward after the decision by the duel. The fut. is used (more definite than the potential opt.) although the supposition at the basis of this expectation is negative (οὐκ εἰμι v. 410). — ἔχω κτλ.: as Ω 91. "And yet I have already" etc. — ἄκριτα: cf. B 246, 796.

413. χολωσαμένη: falling into a rage, cf. ὀχθήσας A 517. The mid. does not differ greatly from the pass., cf. χολωθείς A 9; see § 32 d.

414. σχετλίη: disyllabic, with syn-

- 415 τῷς δέ σ' ἀπεχθήρην ὡς νῦν ἔκπαγλα φίλησα,
 μέσσω δ' ἀμφοτέρων μητίσσομαι ἔχθεα λυγρά,
 Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὀλῃαι."
 ὡς ἔφατ', ἔδεισεν δ' Ἑλένη, Διὸς ἐκγεγαυῖα,
 βῆ δὲ κατασχομένη ἐάνῳ ἀργῆτι φαεινῷ,
 420 σιγῇ, πάσας δὲ Τρώας λάβεν· ἦρχε δὲ δαίμων.
 αἱ δ' ὅτ' Ἀλεξάνδρῳ δόμον περικαλλέ' ἴκοντο,
 ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,
 ἣ δ' εἰς ὑπόροφον θάλαμον κίε διὰ γυναικῶν.
 τῇ δ' ἄρα δίφρον ἐλοῦσα φιλομμειδῆς Ἀφροδίτῃ
 425 ἀντί' Ἀλεξάνδρῳ θεὰ κατέθηκε φέρουσα·

izesis of *ση*, see on Ἰστίαν B 337. — *μεθίω*: for the subjv., cf. A 28; for the form, (Att. *μεθῶ*), cf. *κίχελω* A 26.

415. *τῷς*: see on B 330. — *ἀπεχθήρην*: aor. subjv.; *conceive violent hatred*. — *νῦν*: opposed to the future, till now. — *ἔκπαγλα*: *furiously*; cf. *αἰνῶς* v. 158. — *φίλησα*: *came to love you*, "bestowed my love upon you."

416. *ἀμφοτέρων*: explained by *Τρώων καὶ Δαναῶν*. — *μητίσσομαι*: aor. subjv., still dependent on *μή*. — *ἔχθεα λυγρά*: *grievous hates*, which would be destructive to Helen. — Cf. illa (sc. Helen) sibi infestos eversa ob Pergama Teucros | et poenas Danaum, et deserti coniugis iras, | praemetuens Verg. *Aen.* ii. 571 ff.

417. *σὺ δέ . . . ὀλῃαι*: an independent addition, as is shown by *κέν*, in order to explain the effect of *ἔχθεα λυγρά*. For the subjv. with *κέν*, see on A 137. — *οἶτον*: cognate acc.

418. *ἔδεισεν*: see on A 83. Helen does not yield until after the sternest threat.

419. *κατασχομένη*: *wrapping herself*, cf. *καλυψαμένη* v. 141.

420. *Τρώας*: see on v. 384. — *λάβεν*: sc. *βῆσα*, as she departed with her two maids (cf. vs. 143, 422). — Helen, in her shame, veiled herself silently, and followed the goddess without attracting attention. — *ἦρχε*: as A 495. — *δαίμων*: nowhere else in Homer of a definite divinity.

Vs. 421-447. *Helen and Paris*.

421. *δαίμων*: on the citadel of Ilios, near the dwellings of Priam and Hector, cf. Z 313 ff.

422. *ἀμφίπολοι*: the two who had accompanied her, v. 143.

423. *κίε*: i.e. following Aphrodite, cf. v. 420.

424. *τῇ*: for *her*. — *δίφρον*: a low seat without a back. — *ἐλοῦσα*: prior in time to *κατέθηκε φέρουσα*. Obs. the distinction between the aor. and pres. particls.

425. *ἀντί' Ἀλεξάνδρῳ*: acc. to v. 391, Alexander was on the bed, but this is disregarded in the following narration, cf. *ἦρχε λέχουσε κίων* v. 447. — *θεὰ*: added to give prominence to her condescension in performing a maid's duties. — *φέρουσα*: for the use of the partic., see on *ἰών* A 138.

- ἔνθα καθίζ· Ἑλένη, κούρη Διὸς αἰγιόχοιο,
 ὅσσε πάλιν κλῖνασα, πόσιν δ' ἠνίπαπε μύθῳ·
 “ ἥλυθες ἐκ πολέμου· ὡς ὠφελές αὐτόθ' ὀλέσθαι,
 ἀνδρὶ δαμείς κρατερῷ, ὃς ἐμὸς πρότερος πόσις ἦεν.
 430 ἦ μὲν δὴ πρὶν γ' εὐχέ' ἀρηιφίλου Μενελάου
 σῇ τε βίῃ καὶ χερσὶ καὶ ἔγχρ' ἑρύτερος εἶναι·
 ἀλλ' ἴθι νῦν προκάλεσσαι ἀρηιφίλου Μενέλαον
 ἐξαυτὶς μαχέσασθαι ἐναντίον. ἀλλὰ σ' ἐγὼ γε
 παύεσθαι κέλομαι, μηδὲ ξανθῷ Μενελάῳ
 435 ἀντίβιον πόλεμον πολεμίζειν ἥδὲ μάχεσθαι
 ἀφραδέως, μή πως τάχ' ὑπ' αὐτοῦ δουρὶ δαμήης.”
 τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπεν·
 “ μή με, γύναι, χαλεποῖσιν ὀνειδέσι θυμὸν ἔνιπτε.
 νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθῆνῃ,

426. *κούρη Διὸς*: generally of Athene, but of Artemis I 536, ζ 151, and of Aphrodite T 105; *cf. κούρη Βρισηὸς* A 392.

427. *πάλιν*: back, away from Paris, here as a sign of her displeasure; *cf. πάλιν τρέπεν ὅσσε φαινώ* N 3, *talía dicentem iam dudum a versa tuetur* Verg. *Aen.* iv. 362. — *ἠνίπαπε*: for the form, *cf.* B 245.

428. *ἥλυθες*: an excl. She reproaches him for his return, *cf.* B 23. — *αὐτόθι*: there, see § 15 d.

429. *δαμείς*: with dat. of the agent, as v. 301. — *πρότερος*: see on 140.

430. *ἦ μὲν δὴ κτλ.*: with disdainful mockery; *truly thou wast wont to boast etc.*

431. *σῇ*: added with emphasis, as B 164. — *βίῃ καὶ χερσίν*: thus united also M 135, O 189, μ 246 *etc.*

432. *ἀλλ' ἴθι νῦν*: an ironical exhortation. The following asyndeton is usual, *cf.* K 53, 175 f., A 611. — *προκάλεσσαι*: challenge, call forth to

meet thee. Mid., as v. 19, H 150, 285. — *Μενέλαον*: obs. the emphatic repetition of the name with the same epith., in the same position in the verse as v. 430. See on v. 223.

433. *ἀλλὰ κτλ.*: Helen now speaks in earnest. *Cf.* P 30, T 196. — *ἐγὼ γε*: *cf.* A 173. — “But I advise you” *etc.*

434. *παύεσθαι*: *cease for ever*. Pres. infns. are used also to explain this injunction. — *ξανθῷ*: *cf.* v. 284.

435. *ἀντίβιον*: for the const., *cf.* B 121, 462. — *πόλεμον*: for the cognate acc., see on B 788.

436. *μή πως τάχα*: *lest in some way, soon*. — *ὑπ' αὐτοῦ δουρὶ*: *by the spear of this very man*, *cf.* A 821. For the dat. with *ὑπό*, *cf.* B 860 and note.

437. *Cf.* v. 794. — *μύθοισιν*: const. with *προσέειπεν*.

438. *θυμὸν*: in partitive appos. with *μέ*, *cf.* vs. 35, 442; see on A 362.

439. *μὲν γάρ*: always in this order; never *γὰρ μὲν*. — *σὺν Ἀθῆνῃ*: *by the aid of Athene*. This diminishes the

- 440 κείνων δ' αὖτις ἐγώ· παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν.
 ἀλλ' ἄγε δὴ φιλότῃτι τραπέιομεν εὐνηθέντε·
 οὐ γάρ πώ ποτέ μ' ὤδ' ἔρος φρένας ἀμφεκάλυψεν,
 οὐδ' ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἑρατεινῆς
 ἔπλεον ἀρπάξας ἐν ποντοπόροισι νέεσσιν,
 445 νήσῳ δ' ἐν Κρανάῃ ἐμίγην φιλότῃτι καὶ εὐνῇ,
 ὥς σεο νῦν ἔραμαι καί με γλυκὺς ἡμερος αἰρεῖ.”
 ἦ ῥα καὶ ἄρχε λέχοσδε κίων· ἅμα δ' εἶπετ' ἄκοιτις.
 τῷ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθεν λεχέεσσιν,
 Ἀτρεΐδης δ' ἂν ὅμιλον ἐφοῖτα θηρὶ ἐοικώς,
 450 εἴ που ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα.
 ἀλλ' οὐ τις δύνάτο Τρώων κλειτῶν τ' ἐπικούρων

personal credit of Menelaus for his success.

440. αὖτις: another time, as A 140. — ἐγώ: sc. νικήσω. — παρὰ εἰσὶ: more freq. in this sense is παρίστασθαι. — ἡμῖν: i.e. with Paris and his countrymen.

441 f. Cf. H 314 f. — τραπέιομεν: aor. pass. subjv. from τέρω, see §§ 13, 32 d, f. — εὐνηθέντε: in the Eng. idiom, this would be in the same const. as τραπέιομεν, see on B 113.

442. σε: so completely, sc. as now (v. 446); cf. B 802. — ἔρος φρένας ἀμφεκάλυψεν: as H 294, cf. θυμὸν ἐνὶ στήθεσσι περιπροχυθὲς ἰδάμασεν (sc. ἔρος) H 316, Κόκλωπα περὶ φρένας ἤλυθεν οἶνος: 362. See on A 103.

443. οὐδ' ὅτε: not even then when.

444. ἔπλεον ἐν νήεσσι: “was on the voyage.”

445. Κρανάη: perhaps this name was invented for the situation, cf. v. 201; at least the ancients were completely at a loss concerning it. Strabo thought it was the small island Helena between Attica and Cos. Others thought it to be Cythera, south of

Sparta. In the second century of our era, with reference to this passage, the name Κρανάη was given to a small island in the Laconian gulf.

446=H 328. — σε: refers to δδ v. 442.

447. ἄρχε: made the beginning, began; with a supplementary partic., κίων, as B 878. — εἶπετο: the fear of Aphrodite's anger had its effect, in spite of vs. 428 ff. — The whole scene, from v. 382, characterizes the sensual frivolity of Paris.

Vs. 448-461. Menelaus seeks Paris in vain. Agamemnon claims the victory and demands the restitution of Helen.

448. τῷ μὲν ἄρα: so these two.

449. The story returns to the point where Aphrodite interposed, v. 380. — αὐ' ὅμιλον: sc. Τρώων. — θηρὶ ἐοικώς: as A 548, O 586; like to a wild beast in fury and power.

450. εἴ που ἐσαθρήσειεν: for the opt., see G. 226, 4 π. 1; H. 907. *If he but might catch sight of him somewhere*, cf. Πάνδαρον διζημένη (seeking), εἴ που ἐφύροι Δ 88, N 760. — θεοειδέα: for the synizesis, cf. v. 27.

451. οὐ τις δύνάτο δεῖξαι: the logi-

δείξαι Ἀλέξανδρον τότε ἀρηιφίλῳ Μενελάῳ.
 οὐ μὲν γὰρ φιλότῃ γ' ἐκεύθανον, εἴ τις ἴδοιτο.
 ἴσον γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ.
 455 τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων.
 " κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἧδ' ἐπίκουροι.
 νίκη μὲν δὴ φαίνεται ἀρηιφίλου Μενελάου.
 ὑμεῖς δ' Ἀργεῖν Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
 ἐκδοτε, καὶ τιμὴν ἀποτινέμεν, ἣν τιν' ἔοικεν,
 460 ἧ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται."
 ὥς ἔφατ' Ἀτρεΐδης, ἐπὶ δ' ἦνεον ἄλλοι Ἀχαιοί.

cal proof of this statement is given below. "They would have pointed him out, if they could." — κλειτῶν κτλ.: cf. τηλεκλειτοί τ' ἐπίκουροι Z 111.

452. τότε: i.e. when he sought him.

453. "They did not conceal him through love (cf. vs. 321 ff.), nor would they have concealed him if any one had seen him."

454. κηρὶ: dat. of likeness with ἴσον. For the comparison, cf. A 228, ρ 500, ἐχθρὸς ὁμῶς (like) Ἀἰδᾶο πύλῃσιν I 312. — μελαίνῃ: cf. morti atrae Hor. Carm. i. 28. 13, post equitem sedet atra cura id. iii. 1. 40.

455. καὶ: also. A standing expression, generally referring to previous speakers.

456 = H 348, 368, Θ 497; cf. v. 86. — Δάρδανοι: see on B 819.

457. δῆ: as you see, surely. — φαίνεται: belongs evidently. Cf. the words of Zeus, ἀλλ' ἦ τοι νίκη μὲν ἀρηιφίλου Μενελάου (sc. ἐστίν) Δ 13.

458. Ἀργεῖν: as B 161; cf. ornatus Argivæ Helenæ Verg. Aen. i. 650.

459. τιμὴν κτλ.: cf. v. 286.

460 = v. 287.

461. Cf. μ 294, 352. — ἐπὶ ἦνεον: cf.

πενυφήμησαν A 22. — The poet does not tell how Hector and the other Trojans received this demand, but implies that they allowed it as just.

The beginning of the next Book transports the hearers to Olympus, where Hera contrives a breach of the treaty. She cannot consent to any peace that would return Helen and the treasures to Menelaus but would leave unsacked the city that she hated. The Trojans discuss among themselves the return of Helen, H 345 ff. — The Lycian archer Pandarus (B 827) shot an arrow and wounded Menelaus at the suggestion of Athena (Δ 116 ff.) Agamemnon thereupon roused the Greek forces, and the opposing armies meet in battle near the close of the Fourth Book (Δ 446 ff.). Most of the Fifth Book is devoted to the exploits of Diomed (Διομήδους ἀριστέα). In the Sixth Book, Hector visits the city, tells the matrons to pray to Athena, and bids farewell to Andromache. In the Seventh Book, Hector and Ajax meet in single combat but night separates them, and the 22d day of the action of the *Iliad* ends.

APPENDIX.

I. MANUSCRIPTS AND EDITIONS.

MANUSCRIPTS.

THE Homeric Mss. are better and more ancient than those of any other secular Greek author. Among the many fragments of papyrus which the tombs of Egypt have yielded up during this century, are rolls containing parts of N, Σ, Ω, 1150 verses in all, from the time of the early Roman emperors. But these fragments have no critical value for modern scholars, beyond the assurance they afford that the Homeric text has not been appreciably corrupted during the last nineteen centuries, and that the student of to-day has before him a better text than most Greeks had in the time of Christ. These papyrus fragments are not from the 'recension' of any learned Alexandrian grammarian, and they contain some egregious blunders. Two of these rolls are now in the British Museum, and one at Paris.

The first of these fragments to come to light is known as the *Banks papyrus*. It contains the last 678 verses of the *Iliad*. It is a roll about ten inches wide and eight feet long, with sixteen columns of 43 verses each. Originally it must have been ten feet long, having three more columns and a title.

Next in age to the papyrus fragments from Egypt, are the fragments of a Ms. of the fifth or sixth century, in the Ambrosian Library at Milan; 58 leaves are preserved, with nearly 800 verses in all. These owe their preservation probably to the paintings which occupy one side of each leaf.

Of about the same age as the Ambrosian Ms. is a *Syrian palimpsest* which is now in the British Museum. This codex has 115 leaves, 59 of which formerly belonged to a Ms. of the *Iliad* (M-II, Σ-Ω), with 3873 verses. Over these was written a Syrian work by the patriarch Severus of Antioch (in office 512-519 A.D.).

The most valuable of all Mss. for the Homeric text, and far the most valuable for the old Greek commentary (σχόλια), is known as *Venetus A* (Codex Marcianus 454), in the library of San Marco, at Venice. It contains the entire *Iliad*, with Introduction and Scholia, on 327 leaves of parchment in large folio, 15 × 11 inches. It was written not later than the eleventh century, in minuscule script, with 25 verses on each page. Below and above the text, and on the outer margin, are 63 or 64 lines of

scholia. Between these scholia and the text is an interval of about an inch, in which space are other scholia. On the first leaves are many interlinear glosses, but not many after leaf 31.

In the same library is *Venetus B* (Codex Marcianus 453), a parchment Ms. in folio, with the *Iliad* on 338 leaves. It was written in the eleventh century. This also contains scholia, but these are far less scholarly than those of *Venetus A*.

In the Laurentian Library at Florence are twelve Mss. which contain the *Iliad* complete. Of these, two have special value: *Laurentianus xxxii. 3 (C)*, a parchment folio of the eleventh century, with 424 leaves; and *Laurentianus xxxii. 15 (D)*, 233 small leaves of parchment, written about 1100 A.D.

In all, more than one hundred Homeric Mss. are known and described.

EDITIONS.

The earliest printed edition of Homer was that of Demetrius Chalcondylas, in two large and handsome volumes, printed at Florence in 1488. Chalcondylas was born at Athens about 1428; he was appointed professor of Greek in the University of Padua in 1463, and died at Milan in 1510. The publisher of his edition of Homer calls him *vir profecto tempestate nostra doctissimus*, and Aldus says he is *Graecorum omnium aetatis nostrae facile princeps*. His pupil Linacre founded the first chair of Greek at Oxford.

The first Aldine edition, Venice, 1504, was a reprint of the Florentine.

The first attempt at a modern commentary was made by Joachim Camerarius, for the first two books of the *Iliad*, Bale, 1538, 1540.

The text published by Stephanus, *Poetae Graeci principes heroici carminis*, Paris, 1566, served long as the vulgate.

The edition of Joshua Barnes, Cambridge, 1711, 2 vols., deserves mention for its critical and exegetical commentary.

For a long series of years the leading edition was that of Clarke, with aethestical and grammatical notes, London, 1729-1740.

A still more elaborate edition (the most elaborate ever published) was that of the *Iliad* by Heyne, in 8 vols., Leipzig, 1802-1822. His edition followed Wolf in time but not in method.

A new period began with Wolf. *Homeri et Homeridarum opera et reliquiae ex recensione F. A. Wolfii*, 4 vols., Leipzig, 1804-1807.

Immanuel Bekker, a scholar of Wolf, published in 1843 *Homeri opera ex recognitione Immanuelis Bekkeri*. In this edition is given perhaps the best form as yet of the Alexandrian text, reconstructed from the Mss. and from the notices found in the ancient grammarians.

In *Carmina Homerica: Immanuel Bekker emendabat et annotabat, Bonn*,

1858, 2 vols., the editor strives to go back of the grammarians, and to give the poems in the form in which they were sung by the rhapsodes. In this edition Bekker made the first scientific attempt to restore initial φ where this could be done without violent changes; unscientific attempts of this kind had been made previously in England.

In *Homeri Ilias ad fidem librorum optimorum editi J. La Roche, Leipzig, 1873*, the editor gives the most complete critical apparatus yet provided. In the text he follows the aim of Bekker's edition of 1843.

In *Homerica Carmina cum potiore lectionis varietate editi Augustus Nauck, Berlin, 1874-1879*, the editor follows the aim of Bekker's edition of 1858, but does not print φ , although he changes the text to remove obstacles to the restoration of φ .

In *Homeri Iliadis Carmina, seiuncta, discreta, emendata, prolegomenis et apparatu critico instructa editi Guilelmus Christ, Leipzig, 1884*, the editor pursues a twofold plan, to set forth his views of the composition of the Homeric poems, and to present a Homeric text as it was sung. He goes further than Bekker in restoring the φ . His 'prolegomena' contain much valuable and interesting matter, in convenient form.

In *Die Homerische Ilias nach ihrer Entstehung betrachtet und in der ursprünglichen Sprachform wiederhergestellt von August Fick, Göttingen, 1886*, the poems are divided into what the editor considers their original elements, and are translated into the Aeolic dialect.

The most prominent exegetical editions are the following:—

Homers Ilias für den Schulgebrauch erklärt von Karl Friedrich Ameis. 4te Auflage besorgt von Dr. C. Hentze, Professor am Gymnasium zu Göttingen, Leipzig, 1884. The present edition is based upon this.

Homers Iliade erklärt von J. U. Faesi. 6te Aufl. von Franke, Berlin, 1879.

Homers Ilias erklärt von J. La Roche, 3te Auflage, Leipzig, 1883.

Homers Iliade erklärt von Victor Hugo Koch, 2te Aufl., Hannover, 1872.

Homers Ilias. Erklärende Schulausgabe von Heinrich Düntzer. 2te Auflage, Paderborn, 1873.

Homers Ilias für den Schulgebrauch erklärt von Gottl. Stier, Gotha, 1886.

The Iliad. Edited with English Notes and an Introduction by Walter Leaf. Vol. I., Books i.-xii., London, 1886.

Homer. Iliad, Books I.-XII., with an Introduction, a brief Homeric Grammar, and Notes, by D. B. Monro, Oxford, 1884.

Homer's Ilias with English Notes, for the use of Schools, by F. A. Paley, London, 1866. 2 vols.

L'Iliade d'Homère. Texte Grec, accompagné d'un commentaire critique, précédé d'une introduction etc., par Alexis Pierron. 2me édition, Paris, 1883. 2 vols.

AUXILIARIES.

- Lexicon Homericum* edidit Ebeling, Leipzig, 1871-1885. 2 vols.
Index verborum Homericorum, studio Seber, Oxford, 1780.
Concordance to the Iliad, Prendergast, London, 1875.
Verbum Homericum, von Frohwein, Leipzig, 1881.
Parallel-Homer. Index aller homerischen Iterati, von Schmidt, 1885.
Autenrieth's Homeric Dictionary, translated by Dr. Keep, New York, 1876.
Grammar of the Homeric Dialect, by D. B. Monro, Oxford, 1882.
Homer: An Introduction to the Iliad and the Odyssey, by R. C. Jebb, Boston, 1887. The most convenient small work treating of (a) the general literary characteristics of the poems, (b) the Homeric world, (c) Homer in antiquity, (d) the Homeric question.
Origin of the Homeric Poems, by Bonitz, translated by Professor Packard, New York, 1880.
Prolegomena ad Homerum, scripsit Frid. Aug. Wolf, Halle, 1795.
Betrachtungen über Homers Ilias von Karl Lachmann, Berlin, 1837.
Homerische Untersuchungen von Wilamowitz-Moellendorf, Berlin, 1884.
Die Entwicklung der homerischen Poesie von Niese, Berlin, 1882.
The Problem of the Homeric Poems, by W. D. Geddes, London, 1878.
Scholia Graeca in Homeri Iliadem edidit Gulielmus Dindorf, Oxford, 1875-1877. 4 vols.
Eustathius: Commentarii ad Homerum, Leipzig, 1825-1830. 7 vols.
De Aristarchi Studiis Homericis, scripsit Lehrs. ed. tert., Leipzig, 1882.
Aristarchs homerische Textkritik, von Ludwig, Leipzig, 1884 f. 2 vols.
Homerische Blätter, von Bekker, Bonn, 1863, 1872. 2 vols.
Ein Problem der homerischen Textkritik, von Brugman, Leipzig, 1876.
Homerische Realien von Buchholz, Leipzig, 1871-1885. 3 vols.
Lexilogus, von Buttmann, Berlin, 1818, 1825. 2 vols.
Ueber den homerischen Sprachgebrauch, von Classen, Frankfurt, 1867.
Quaestiones de hiatus Homericis, Grulich, 1876.
Homer ['Literature Primer'], by Gladstone, New York, 1878.
Homerische Studien von Hartel, Vienna, 1873-1876. 3 parts.
De Homericæ elocutionis vestigiis aeolicis, Hinrichs, Berlin, 1875.
Quaestiones Homericæ, scripsit Hoffmann, Clausthal, 1842, 1848.
Galleria Omerica, Inghirami, Florence, 1827. 2 vols.
Quaestiones de digammo Homericis, Knös, Upsala, 1867-1879.
Der homerische Gebrauch der Partikel ei, Lange, Leipzig, 1872 f.
Das Homerische Epos aus den Denkmälern erklärt von Helbig, 1884.
Anmerkungen zur Ilias A, B 1-483, Γ, von Nägelsbach, Nuremberg, 1864.
Homerische Theologie von Nägelsbach. 2te Auflage, Nuremberg, 1861.
Ἰλιάδος στρατηγικὴ κατασκευὴ κτλ., Nicolaïdes, Athens, 1883.

II. CRITICAL NOTES.¹

Ἰλιάδες: adj., pertaining to *Ilios*. Cf. *Ὀδύσσεια*, *Θηβαίς*, *Αἰνής*. Homer does not use this adj., but *Τρωικός*, *Τρώϊος*, etc. Cf. *Ἰλιάδος γὰρ* Aesch. *Ag.* 460, *ὅσοι τὴν Ἰλιάδα (sc. γῆν) νέμονται* Hdt. v. 122.

A: the poem was divided into Books at Alexandria, prob. about 250 B.C.

Ἄλφα λίτεις κτλ.: this verse and twenty-three others, giving a brief account of the contents of the *Iliad*, are found in the 'Anthologia Palatina' and many old editions; they are ascribed to Stephanus Grammaticus. The Latin version is by Joachim Camerarius, and is taken from his edition of the first two Books of the *Iliad*, Frankfurt, 1584. The English translation is by George Chapman (a contemporary of Shakspeare), see § 1, *Introd.* p. 2.

Λοιμοί, μῆνεις: many of these headings are older than the division of the poem into Books, and may furnish an indication of the earlier division into lays; but they rest on no definite authority.

The First Book of the *Iliad* is thought by most critics to have been one of the earliest parts of the poem, and to be essentially in its original form. Some scholars, led by Lachmann (*Betrachtungen über Homers Ilias*, 1837), have been led by inconsistencies in this Book to suppose that vs. 1-347 once formed an independent lay, which received two irreconcilable additions: (1) the return of Chryseis to her father, vs. 431-492; (2) the visit of Thetis to her son Achilles and to Olympus, vs. 348-429, 493-611. The first-mentioned of these interpolations has been shown by Hinrichs (*Hermes* xvii. 59-123) to be a 'cento,' largely made up from other parts of the Homeric poems; and a glance at the notes of this edition shows how much of its poetical material is used elsewhere. If this Chryseis-episode were removed, the reference of *ἐκ τοῦ* v. 493 would become distinct at once. Other scholars are less troubled by the difficulties of interpretation, holding that the gods could hear the prayer of Chryses, even when they were with the Aethiopians (see on v. 474), and that the hearer could find his own reference for *ἐκ τοῦ* (see on v. 493).

‘No book of Homer is so full of dramatic groups and situations as this: Apollo striding with his bow and ringing quiver; Thetis caressing the grieving and angry Achilles; Thetis before Zeus, clasping his knees

¹ *Ar.* = Aristarchus of Samothrace, at the head of the library at Alexandria, the most learned critic of antiquity. — *Zen.* = Zenodotus, the earliest librarian at Alexandria, and called the first *διορθωτής* of Homer. — *A* =

Venetus A. — *C* and *D* = Laurentian Mss. — *ἀσβεσται* (or *ἀσβεσύνται*) is an expression taken from the ancient scholia, meaning that Aristarchus rejected the verse (or verses).

and extending her right hand toward his chin; Zeus with his dark brows and ambrosial locks nodding a confirmation to his promise; Chryses with his filleted scepter and his gifts, before the two sons of Atreus; Odysseus at the altar of Apollo with the maiden whom he is restoring to her aged father, — with his companions and the hecatomb; Achilles in his rage drawing his sword from its sheath, calmed by Athena, who takes him by his long locks, — with Agamemnon before him and the other chiefs around him; the heralds of Agamemnon at the tent of Achilles, as Patroclus leads from the tent the fair Briseis; Zeus and Hera on Olympus, with Hephaestus playing the part of Hebe; the assembly of the gods, Apollo playing the lyre, and the singing Muses.'

Vs. 1-7. A prooemium to the whole poem; *cf.* the proem of ten verses to the *Odyssey*, α 1-10. This has been called more strictly a *προέκθεσις* to Books A-Σ, since Achilles is reconciled to Agamemnon in T, *cf.* *μῆνιν ἀποικτών* T 85, and no hint is given here of the action of Books T-Ω. The theme is simply indicated. No one should expect in this a table of contents to the whole poem.

Quintilian admired this introduction; *cf.* *docilem sine dubio et haec ipsa praestat attentio, sed et illud, si breviter et dilucide summam rei, de qua cognoscere debeat, indicaverimus: quod Homerus atque Vergilius operum suorum principis faciunt Quint. iv. i. 34, hunc (Homerum) nemo in magnis rebus sublimitate, in parvis proprietate superaverit. idem laetus ac pressus, iucundus et gravis, tum copia tum brevitate mirabilis, nec poetica modo, sed oratoria virtute eminentissimus, nam ut de laudibus, exhortationibus, consolationibus taceam, nonne vel nonus liber, quo missa ad Achillem legatio continetur, vel in primo inter duces illa contentio vel dictae in secundo sententiae omnes litium ac consiliorum explicant artes? adfectus quidem vel illos mites vel hos concitados nemo erit tam indoctus, qui non in sua potestate hunc auctorem habuisse fateatur. age vero, non in utriusque operis sui ingressu in paucissimis versibus legem prooemiorum non dico servavit, sed constituit? nam benevolum auditorem invocatione dearum, quas praesidere vatibus creditur, et intentum proposita rerum magnitudine et docilem summa celeriter comprehensa facit. narrare vero quis brevius quam qui mortem nuntiat Patrocli, quis significantius potest quam qui Curetum Aetolorumque proelium exponit? iam similitudines, amplificatioes, exempla, digressus, signa rerum et argumenta ceteraque genera probandi ac refutandi sunt ita multa,*

ut etiam qui de artibus scripserunt plurima earum rerum testimonia ab hoc poeta petant. nam epilogus quidem quis unquam poterit illis Priami rogantis Achillen precibus aequari? quid? in verbis, sententiis, figuris, dispositione totius operis nonne humani ingenii modum excedit? ut magni sit virtutes eius non aemulatione, quod fieri non potest, sed intellectu sequi. verum hic omnis sine dubio et in omni genere eloquentiae procul a se reliquit, epicos tamen praecipue, videlicet quia clarissima in materia simili comparatio est. Quintilian x. i. 46 ff.

Two other introductions (far inferior to this) to the *Iliad* are quoted by an old grammarian (Nauck, *Lex. Vind.* p. 273): ἄπτετε νῦν μοι, Μοῦσαι, Ὀλύμπια δώματ' ἔχουσαι (= B 484) | ὅπως δὴ μῆνις τε χόλος θ' ἔλε Πηλεΐωνα | Ἀήτου (τ') ἀγλαὸν νιόν· ὁ γὰρ βασιλῆι χαλῶθεϊς κτλ. and Μούσας αἰεῖδω καὶ Ἀπόλλωνα κλυτότοξον.

1. The poet's personality is made less prominent here than in the *Odyssey*, far less than in Vergil's arma virumque cano; not to speak of the poet (ridiculed by Horace) who sang fortunam Priami cantabo et nobile bellum Hor. A. P. 137. — αἰεῖδω: the famous sophist Protagoras of Abdera, an older contemporary of Socrates, criticised the poet for using here the inv. instead of the opt.; ὅτι εὐχεσθαι οἰόμενος ἐπιτάττει εἰπὼν “μῆνιν αἰεῖδω θεά,” τὸ γὰρ κελεύσαι φησιν ποιεῖν τι ἢ μὴ ἐπιταξίς ἐστιν Aristotle *Poet.* 19. — Πηληϊάδεω: the earlier form of the gen. in -dao may be substituted in most masc. nouns of the 1st decl., as Πηληϊάδα here.

3. ψυχάς: some ancients read κεφαλάς, which was doubtless brought from πολλὰς ἰφθίμους κεφαλὰς Ἄιδι προϊάψω Δ 55, where no contrast exists (as here) between the bodies (αὐτούς) and the spirits (ψυχάς). Cf. ψυχὴ δ' ἐκ βεθίων (members) πταμένη Ἄιδόσδε βεβήκειν Π 856.

4 f. Zen. ἀθετεῖ. — αὐτοῖς: not until Plato's time did the Greeks speak of the soul as the man himself. — κύνεσσιν: Aeol. form of the dat. — Dogs and birds are often thus mentioned together, cf. ἐάν δ' ἄθαρπτον καὶ πρὸς οἰωνῶν δέμας | καὶ πρὸς κυνῶν ἐδεστόν Soph. *Ant.* 205 f., ῥιψῶ κυσὶν πρόβλητος οἰωνοῖς θ' ἔλωρ id. *Aj.* 830, θηροῖν ἀρπαγῇ πρόθεσ, | ἥ σκύλον οἰωνοῖσιν Eur. *El.* 896 f., (Μαρδόνιον) ὑπὸ κυνῶν τε καὶ ὀρνίθων διαφορεύμενον Hdt. vii. 10, unxere matres Iliac adductum feris | alitibus atque canibus homicidam Hectorem [cf. v. 242] Hor. *Epod.* xvii. 11 f.

5. δαῖτα: so Zen., cf. Athen. i. 12 F. All Mss. read πᾶσι. δαῖτα seems to be confirmed not only by Aesch. *Supp.* (as quoted in the note), but also by κυσὶ τε φονίαν δαῖτα Eur. *Hec.* 1078, πανοῖς ἐξώρισε θοῖναν, | θηροσί τε φονίαν δαῖτα id. *Ion* 504 f., Soph. *Phil.* 957. — Διὸς κτλ.: this is often

const. with the following. This hemistich was used also in the proemium of the Cyclic poem, τὰ Κύπρια: 'In order to relieve the earth of its burden of men, Zeus kindled the Trojan war, οἱ δ' ἐνὶ Τροίῃ | ἤρωες κτείνοντο· Διὸς κτλ.' — ἐταλείτο: for the form, cf. Aeol. ἀδικῶ for Att. ἀδικέω. — βουλή: some ancients read βουλῇ.

Vs. 8-11. *A transition to the story.*

Vs. 12-52. *Introductory.*

Vs. 53-492. *The quarrel and its consequences.*

Vs. 493-611. *Intercession of Thetis. Scene on Olympus.*

8. Cf. τίς γὰρ ἀρχὴ 'κδέξατο ναυτιλλας; | τίς δὲ κίνδυνος κρατεροῖς ἀδάμαντος δῆσεν ἄλως; Pind. *Pyth.* iv. 70 f., λέγε τίνες Κύκνον, τίνες Ἑκτορα πέφνον . . . τίς ἄρ' ἐσλὸν Τηλέφον | τρώσειν ἐφ' ὁρί; id. *Isth.* V. 39 f. — τ' ἄρ: Ven. A reads τάρ.

9. *Δητοῦς*: forms of nouns in -ω are rarely contracted in Homer. To avoid contraction here, Nauck would read *Δητοός ἀγλαός υἱός*. — ε: many of the best Mss. accent the art. ὁ when it is a dem. as here. So Bekker, La Roche, Nauck, and Christ.

11. *ἠτίμασεν* A: *ἠτίμησ'* most Mss. Homer strongly preferred a dactyl in the fourth foot, when the fifth foot was a spondee. Forms of *ἠτιμάζω* are freq. in the *Odyssey*. — *ἠρητῆρα*: equiv. to *ἱερεὺς*, also E 78. Aristotle *Poet.* 21 considers this a word invented by the poet.

12 ff. Plato (*Republic*, 392 ff.) gives a paraphrase of this passage, in order to illustrate the difference between the dramatic style of Homer (*μίμησις*) and pure narration (*διήγησις*): ἐπίστασαι τῆς Ἰλιάδος τὰ πρῶτα, ἐν οἷς ὁ ποιητής φησι τὸν μὲν Χρῦσσην δεῖσθαι τοῦ Ἀγαμέμνονος ἀπολῦσαι τὴν θυγατέρα, τὸν δὲ χαλεπαίνειν, τὸν δὲ, ἐπειδὴ οὐκ ἐτύγχανε, κατεύχεσθαι τῶν Ἀχαιῶν πρὸς τὸν θεόν; οἷσθ' οὖν ὅτι μέχρι μὲν τούτων τῶν ἐπῶν 'καὶ ἐλίσσετο πάντας Ἀχαιοῦς, | Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν' λέγει τε αὐτοὺς ὁ ποιητής καὶ οὐδ' ἐπιχαρεῖ ἡμῶν τὴν διάνοιαν ἄλλοσε τρέπειν, ὡς ἄλλος τις ὁ λέγων ἢ αὐτός. . . . εἰ δέ γε μηδαμοῦ ἑαυτὸν ἀποκρύπτειτο ὁ ποιητής, πᾶσα ἂν αὐτῷ ἄνευ μιμήσεως ἢ ποιήσεις τε καὶ διήγησις γεγνηῖα εἴη. . . . εἰ γὰρ Ὅμηρος εἰπὼν, ὅτι ἦλθεν ὁ Χρῦσης τῆς τε θυγατρὸς λύτρα φέρων καὶ ἱκέτης τῶν Ἀχαιῶν, μάλιστα δὲ τῶν βασιλέων, μετὰ τοῦτο μὴ ὡς Χρῦσης γενόμενος ἔλεγεν, ἀλλ' ἔτι ὡς Ὅμηρος, οἷσθ' ὅτι οὐκ ἂν μίμησις ἦν ἀλλ' ἀπλὴ διήγησις. εἶχε δ' ἂν ᾧδε πως· φράσω δὲ ἄνευ μέτρου· οὐ γὰρ εἰμι ποιητικός· ἐλθὼν ὁ ἱερεὺς εὐχετο ἐκείνοισι μὲν τοὺς θεοὺς δοῦναι ἐλόντας τὴν Τροίαν αὐτοὺς σωθῆναι, τὴν δὲ θυγατέρα οἱ λῦσαι δεξαμένους ἀποινα καὶ τὸν θεὸν αἰδεσθέντας. ταῦτα δὲ ἐπὶ πόντος αὐτοῦ οἱ μὲν ἄλλοι ἐσίβοντο καὶ συνήρουν, ὁ δὲ Ἀγαμέμνων

ἡγρίαυεν ἐντελλόμενος νῦν τε ἀπέναι καὶ αὖτις μὴ ἔλθειν, μὴ αὐτῷ τό τε σκήπτρον καὶ τὰ τοῦ θεοῦ στέμματα οὐκ ἐπαρκέσαι· πρὶν δὲ λυθῆναι αὐτοῦ τὴν θυγατέρα, ἐν Ἀργεὶ ἔφη γηράσκειν μετὰ σοῦ· ἀπέναι δ' ἐκέλευε καὶ μὴ ἐρεθίζειν, ἵνα σῶς οἴκαδε ἴθωι. ὁ δὲ πρεσβύτης ἀκούσας ἔδεισέ τε καὶ ἀπῆλθε σιγῇ, ἀποχωρήσας δὲ ἐκ τοῦ στρατοπέδου πολλὰ τῷ Ἀπόλλωνι εὐχέτο, τίς τε ἐπωνυμίας τοῦ θεοῦ ἀνακαλῶν καὶ ὑπομνήσκων καὶ ἀπαιτῶν, εἴ τι πώποτε ἦ ἐν ναῶν οἰκοδομήσεσιν ἦ ἐν ἱερῶν θυσίαις κεχαρισμένον δωρήσαιο· ὧν δὴ χάριν κατεύχετο τίσαι τοὺς Ἀχαιοὺς τὰ ἃ δάκρυα τοῖς ἐκείνου βέλεισιν. Cf. on this same point: Ὀμηρος δὲ ἄλλα τε πολλὰ ἄξιον ἐπαιεῖσθαι καὶ δὴ καὶ ὅτι μόνος τῶν ποιητῶν οὐκ ἄγνοεῖ ὁ δαί ποιεῖν αὐτόν· αὐτὸν γὰρ δαί τὸν ποιητὴν ἐλάχιστα λέγειν. . . . ὁ δὲ (Ὀμηρος) ὀλίγα φρονησάμενος εὐθὺς εἰσάγει ἄνδρα ἢ γυναικα ἢ ἄλλο τι ἥθος καὶ οὐδέν' ἀθήη ἄλλ' ἔχοντα ἥθη Aristotle Poet. 24, 1480 a.

14. στέμματ' Mss., Ar.: στέμμα τ'? Cf. v. 28. — χερσὶν Φακηβόλον: the ν-movable was inserted after the recollection of the *φ* was lost, cf. vs. 76, 180, 252, 281, etc.

15. ἀνά: Nauck would read ἄν, and by this simple change avoid reading -εψ as one short syllable. For the apocope, cf. v. 143; see § 11. — σκήπτρῳ: for the dat., cf. χρυσταῖσιν ἄν' ἵπποις Pind. Ol. i. 41. — ἐλίσσεται C, D: λίσσεται A, Ar. Elsewhere the augmented form appears as ἐλλίσσεται, cf. Z 45, ἐλλιτάνευσσα κ 481. See § 41 j a.

16. κοσμήτορες: The Cretan officers corresponding to the Spartan ἑφόροι were called κόσμοι.

18. ἦν κτλ.: the synzesis of θεοί, freq. in the drama, is found elsewhere in Homer only in θεοῖσιν τε ῥέζω ξ 251 (at beginning of the verse). Bentley would read ὕμμι θεοὶ μὲν δοῖεν. ποτέ has been suggested for θεοί.

19. ἐὸ δ' οἴκαδ': the stem of οἶκος began with *φ* in Homer, and elision was impossible before it. Bekker reads καὶ ροῖκαδ' (cf. I 393), Nauck suggests ἐὸ δ' ἀπονέεσθαι.

20. λύσαι τε Eustath.: λύσατε A, λύσατε C, D. — τά τ' Wolf: τὰ δ' Mss. λύσαντε φίλην τὰδ' ἄποινα δέχεσθε Bentley. — δέχεσθαι A, D: δέχεσθε C.

21. νίσον: νῖα Bentley, since ἐκηβόλον began with *φ*. See § 14 e.

23. αἰδέσθαι: αἰδεσθαι (cf. αἰδομένω v. 381) is a prob. emendation, in order to avoid the contraction of αἰδέεσθαι.

24. ἦνδαν: ἄνδαν Bentley. This stem began with *φ*, and the augmented form would be ἐάνδαν. For other examples of the improper use of the augment in the Mss., see ᾗδην v. 70, ψήθεν B 668, ἦρασσε [ἐάνασσε] γ 305.

25. ἀφίαι: ἀφίη Bekker.

26. *κίεω*: better *κίχῳ*, simply preserving the long form of the stem; see below, on v. 62.

29-31. *ἀθεοῦνται*, prob. as unbecoming to Agamemnon (*ἀνπερές*). See Cobet *Miscellanea Critica* 225 ff.

29. *πρὶν*: cf. Ω 551.

31. *λίχος*: Monro *Hom. Gram.* 136, explains this as a kind of cognate acc. — *ἀντιόουσιν*: here, as freq. in similar cases, the early form *ἀντιόουσιν* can be read.

33. *ὣς*: this adv. (equiv. to *οὕτως*) was written *ὥς* by Trypho, an ancient grammarian, and is so printed by Bekker and Hentze. — *ἔδασεν* Ar.: *ἔδδασεν* Mss. — *δ' ἑ*: Nauck would read *δέ*, and *ἦρᾶτο* v. 35 for *ἦρᾶθ' ὁ*. In most places, the art. may be thus removed before *γέρον* and *γέραιος*, often giving the more approved fem. caesura of the 3d foot. The form in the text may have been introduced naturally enough, when the Attic use of the art. became common.

34. *δύτων*: *ἀχίων* Zen.

37. *μν*: perhaps *μέ* (for *μέα*, cf. *σίο* v. 396, *ῖο* B 239) might be a better reading, but it is unsupported by Mss.

39. *Σμινθεύς*: Scopas, about 400 B.C., 'executed a statue of Apollo Smintheus for a temple [in Chrysa] in which from ancient times that god had been adored for his power of saving cultivated fields from the ravages of mice. . . . A mouse was represented under one foot of the statue.' See Murray *History of Greek Sculpture* II. 307, Strabo xiii. 604. Strabo speaks also of a temple of Apollo Smintheus on the island of Tenedos.

43. *δ' ἔκλυε*: *δὲ κλύε* Bekker, to gain a pause after the first half of the 4th foot, instead of one at the middle of the verse. See § 25 c.

44 ff. Cf. 'The picture of the plague. What do we see on the canvas? Dead bodies, the flame of funeral pyres, the dying busied with the dead, the angry god upon a cloud discharging his arrows. The profuse wealth of the picture becomes poverty in the poet. . . . Now let us turn to Homer himself [vs. 44-53]. The poet here is as far beyond the painter as life is better than a picture. Wrathful, with bow and quiver, Apollo descends from the Olympian towers. I not only see him, but hear him. At every step the arrows rattle on the shoulders of the angry god. He enters among the host like the night. Now he seats himself over against the ships, and with a terrible clang of the silver bow sends his first shaft against the mules and dogs. Next he turns his poisoned [deadly] darts upon the warriors themselves, and unceasing blaze on every side the corpse-laden pyres. It is impossible to translate into any other language the musical painting heard in the poet's words.' Lessing, *Laocöon* xiii. (Miss Frothingham's translation).

46 f. Zen. ἡθέτηκεν.

47. Ιουκίης: Ἰλυσθαίς Zen.

50. οὔρης: Aristotle (*Poet.* 25, 1461 a) thought this might refer not to the mules, but to the guards.

52. θαμααί: Ar. accented thus, as an adj. of the 1st and 2d decls. But he seems to have forgotten θαμίης K 264, θαμίει ε 252, which indicate that the nom. sing. was θαμύς, θαμεία, θαμύ (see § 20 c).

54. ἀγορήθε: A writes this δε as an independent word, ἀγορήν δε.

55. ἐπί: cf. ἐν φρεσὶ θείω Π 83, ἐν φρεσὶ θήσω T 121, ἐνὶ φρεσὶ θῆκε π 291; but ἐπὶ φρεσὶ λ 146.

56. ὀρετο: ὀρητο Zen.

59. πάλιν κτλ.: παλιμπλαγχθέντας Mss. and Ar.

60. εἰ: οἶ Zen. — φύγομεν: φύγωμεν Nauck. For εἰ κε φύγομεν, see Monro *Hom. Gram.* 313.

62. μέντιν: some of the ancients (Herodian) took this as generic, with ἱερῆα and ὄνειροπόλον in partitive appos. — ἐρείομεν: Curtius would read ἐρήομεν, and thus also κυχῶ π. 26, θήομεν ν. 143, ἦος ν. 193, ἐφῆς ν. 567, ἦτο B 137, μεθῆς Γ 414, τραπήομεν Γ 441.

63. Zen. ἡθέτηκεν.

64. δς κ' εἶποι: no vowel could have been elided before εἶποι, since that stem began with ϣ (§ 14 a). Bentley read δς εἶποι (following one Ms.) or δς εἶπη.

67. βούλεται: 'There are no clear instances of thematic stems forming the subjv. with a short vowel (ε or ο).' βούλητ' has been proposed for this place. See Monro *Hom. Gram.* 82.

68. κατ' ἄρ' εἶπε: ἐκαθέζετο Zen., who also wrote ἐκάθευδεν ν. 611, but the prep. was not so firmly attached to the verb in the Homeric time that the augment could precede it.

69. Κάλχας: μάντις Zen. Eustathius has preserved a note of Porphyrius, that two lost Homeric verses spoke of Calchas as a Euboean, a descendant of Abas.

70. ἦδη: ἦδει poorer Mss. ἦδεα or φαῖδεα is thought the truer Homeric form.

71. Διον: this prob. began with ϣ, but eleven places in Homer oppose the restoration of the initial consonant.

73. ὅς μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα Zen. — ἐν φρονέων: εὐφρονέων most Mss.

76. ἰγών: see above, on ν. 14. 77. ἦ μὲν: ἦ μὴν Bekker.

80. Zen. ἀθετεί. — κρείσσων: κρείσσω Zen. — χέρι: this may be considered a comp., cf. πλέας B 129.

81. *Cf.* ἐν αὐτῷ δὲ πέφαι τὴν ὀργὴν χρόνου δὲ Aristotle *Nic. Eth.* iv. 5. 10.

82. *Cf.* δεινὰ τυράννων λήματα καὶ πως | ὀλίγ' ἀρχόμενοι, πολλὰ κρα-
τούτες | χαλεπῶς ὀργὰς μεταβάλλουσιν Eur. *Med.* 119 ff.

83. φράσαι: φράσον Zen.

85. θεοπρόπιον: θεοπροπέων Nauck.

86. Κάλχαν: Κάλχα Zen. See H. 170 D.

88. ἐμέ: 'The nom. of the gen. abs. was originally dependent on the governing verb, as ablatival gen., but gradually became more and more closely connected in thought with the partic., and construed as here with verbs which are not followed by the gen.' Brugmann. *Cf.* the growth of the const. of the acc. with the inf. See below, on B 190.

90. Ἀγαμέμνονα: Plutarch *de aud. poetis* 26 D calls attention to this mention of Agamemnon's name as the first fault of Achilles in this matter.

91. Ἀχαιῶν the old grammarians: ἐν στρατῷ the best Mss. *Cf.* vs. 244, 412.

92. ἦῤα: the uncontracted form ἦ῏αε would give the dactyl desired before the bucolic diaeresis. See § 39 g.

94. ἡτίμησ': ἡτίμασσ' Nauck, *cf.* v. 11.

95. ἀθετεύται.

97. Δαναοῖσιν κτλ. Ar.: λοιμοῖο βαρείας χεῖρας ἀφέξει Mss. and Zen.

99. ἀπριάτην: this is an adv. ξ 817, and hence prob. an adv. here.

100. τότε: αἶ Zen. (*i.e.* in the hope that etc.).

102. εὐρὺ κρείων: better as two words than as a compound, *cf.* κάρη κομόωντας B 11, εὐρὺ ρέοντος B 849, βαρὺ στενάχων v. 364, δάκρυ χέων v. 357.

106. μάντι κακῶν: *cf.* κακόμαντις θυμός Aesch. *Pers.* 10 f. — τὸ κρήγυνον: avoiding elision before εἶπας (see above, on v. 64), Bentley read τὰ κρήγυνα, which corresponds to τὰ κακά below. — εἶπας Ar.: εἶπες A (but A has εἶπας v. 108).

108. οὔτι τέλειστας: οὐδ' ἐτέλειστας Ar.

110. ἀθετεύται.

113. γάρ βα: γάρ ε Nauck.

115. For the connection in thought of stature and beauty, *cf.* ὥσπερ καὶ τὸ κάλλος ἐν μεγάλῳ σώματι, οἱ μικροὶ δ' ἀστῆες (pretty) καὶ σύμμετροι (graceful), καλοὶ δ' οὐ Aristotle, *Nic. Eth.* iv. 3. 5.

116. καὶ ὧς: καὶ ὧς A, Ar., *cf.* Γ 159. The rules of the ancient grammarians for the accentuation of ὧς or ὧς do not seem clear and consistent. — ἐθέλω: ε' [ε'] ἐθέλω?

117. Zen. ἀθετεῖ. — σόν: σῶν Ar.; σάων Apoll. *de conj.* 489.

122. φιλοκτεανώτατε: φιλοκτεανέστατε Aristoph.

126. οὐκ εἴποικε: οὐ τι εἴοικε Bentley, οὐδὲ εἴοικε Hoffmann.

127. τῆςδε: τῆνδε *A*, treating the whole as one word.

129. Τροίην: Τροίην *Ar.* — ἐνταίχασιν: ἐνταιχία *Nauck*, with hiatus at the bucolic diaeresis, *cf.* πάλιν ἐνταίχια πέρας *II* 57.

131. δι' οὕτως: for the synzesis, *cf.* that of μὴ οὐκ in tragedy.

133 *f.* ἀθετούνται ὅτι εὐτελεῖς τῇ συνθέσει καὶ τῇ διανοίᾳ καὶ μὴ ἀρμόζοντες Ἀγαμέμνωνι.

133. Ameis-Hentze interpret this: "Dost thou wish, in order that thou mayst keep thy gift of honor (with reference to v. 126), that I in turn *etc.*" See *Monro Hom. Gram.* 307. The const. favored in the note is freq. enough in late Epic poets, see *Hermann Orphica* p. 814.

139. ἀθετείται. 142. ἐς δ' ἐρίτας: ἐν κτλ. *Ar.* 143. Zen. ἠθέτηκεν.

147. ἡμιν: *A* treats as enclitic, ἡμιν, following *Herodian's* rule.

153. μαχησόμενος: μαχεσσόμενος *Nauck*. 154. βοῆς: βόας *Nauck*.

156. ἐδηλήσαντ' ἐπεὶ ᾗ: ἐδηλήσαντο ἐπεὶ *Nauck*, *cf.* v. 169. — μεταξύ: *μεσσηγύς Bekker*. The ἔστι to be supplied in thought, is a full verb of existence, not a mere copula.

157. σκιάοντα: σκιάοντα *Ar.*

159. τιμὴν: *Bentley* understood this as κῦδος *glory* (*cf.* *P* 92), and read πρὸς Δαναῶν. — ἀρνύμενοι: ἀρνύμενος *Zen*.

160. Zen. ἀθετεῖ.

162. πολλὰ μύγησα *Ar.*: πάλλ' ἐμύγησα *Mss.*

163. μιν: μὴν *Bekker*.

167. σοὶ τὸ: σοί γε *Nauck*.

168. ἐπεὶ κε κάμω *Ar.*: ἐπὶν κεκάμω *Mss.*

169. Φθίηνδ' ἐπεὶ ᾗ *Ar.*: Φθίηνδε ἐπεὶ *Draco de met.* 96. 24; Φθίην (*acc.* limit of motion) *Zen*.

170. οὐδ' σ' ὄλω: οὐ σοὶ οἶω *Thiersch*, οὐ σοὶ ὄω *Stier*.

177. ἀθετείται. This verse seems in place *E* 891, where *Zeus* is rebuking *Ares*. *Agamemnon* should count this war-loving spirit no fault in *Achilles*.

185. τὸ σόν: τεόν *Nauck*, and so v. 207. — This verse contains every 'part of speech.'

189. στήθεσιν λασίωσι: στήθεσιν ἐν λασίωσι *Nauck*.

192. ἀθετείται.

193. εἶος: better ἦος, see above, on v. 62; ἔως *Mss.*, introducing an unmetrical form which was more familiar to the κοινή dialect. So εἶως *Γ* 291 doubtless should be εἶος or ἦος. Curious attempts were made in old editions to explain the form ἔως here.

194. ᾗθε δ': ᾗλθεν *Nauck*.

200. φάανθεν: φάενθεν?

203. The text of this verse is corrupt. To avoid the neglect of the

f in ἰδη, Bentley would read ἡ ἰν' ἐφ' ὕβριν ὀρεῖς, *cf.* ὕβριν ἐφορώντες ρ 487. — ὤη Ar.: ὤης Zen.

204. τελέσθαι δῶ Ar.: τετελεσμένον ἔσται Zen.

208 *f.* Zen. ἀθετεῖ.

212. τετελεσμένον ἔσται: τετελέσθαι δῶ Zen.

216. εἰρήσασθαι: εἰρύσασθαι most Mss. *Cf.* εἰ δὲ ἔπος Πηληιάδαο φύλαξεν (*kept the command*) Π 686.

219 *f.* ἡ καὶ . . . ᾤσι: Zen. condensed into ὥς εἰπὼν πάλιν ᾤσε.

221. βεβήκειν: βεβήκει Mss.

223. ἀπαρηγοῖς ἐπίεσιν: ἀπαρηγοῦσι ἔπεσιν Nauck, for two reasons: the poet prefers to close the verse with a trisyllable (§ 40 *k*), and generally uses the long form of the dat. pl. (§§ 17 *e*, 18 *d*).

225–233. Zen. ἀθετεῖ. — Plato *Rep.* iii. 390 *A*, criticises this passage as setting the youth a bad example of resistance to authority.

227. ἵκναι: ἵμεναι Nauck.

230. ἀντίον: ἀντία Bentley.

235. τομήν: κόμην Bentley, *cf.* posuitque comas Verg. *Aen.* xii. 209, ἀπέκοψα κόμην . . . ἐλαίης ψ 195.

245. ποτί: προτί!

249. μάλιστα: see Quintilian quoted on Γ 214.

251. οἱ οἱ: αἱ οἱ Zen. — τράφεν: τράφον Buttman, *cf.* v. 266, see below, on B 661.

254. ᾧ πόποι: ὧ πόποι *A*, *C*.

255. *Cf.* ὅλως δ' οἱ ἐχθροὶ βούλονται ἢ ἐφ' ᾧ χαίρουσι, τοῖναντίον τούτῳ ὠφέλιμον φαίνεται: διὸ εἴρηται "ἢ κεν γηθήσαι Πρίαμος" Arist. *Rhet.* i. 6.

257. μαρμαίνουιν: the partic. seems to expand the meaning of τᾶδε.

258. βουλὴν *A*, Ar.: βουλῇ most Mss. *Cf.* περὶ μὲν νόον ἔστι βροτῶν α 66.

259. *Cf.* 'Love and be friends, as two such men should be; | For I have seen more years, I'm sure, than ye,' Shakspeare *Jul. Caes.* IV. 3. 131 *f.*

260. ἡμῖν Zen.: ἡμῖν Ar., more polite than ὑμῖν.

265. Omitted by all the best Mss., but Pausanias (x. 29. 10) read it in his copy. The verse has been generally condemned, but is defended of late by Wilamowitz (*Homerische Untersuchungen* p. 260), as known to the author of the *Shield*, and because Theseus was an essential element of the story of this combat of Centaurs and Lapithae.

268. φησῖν: Homer uses the form θῆρ for *wild beast* thirty times, (including derivations). Pindar also uses φῆρ only as a proper name. But the name Φιλόφειρος (Att. Φιλόθηρος) is found in Thessalian inscriptions.

269. καί: this may be const. with μέν, and lo, verily. — μεθομιλεον: μεθ' ὁμίλεον A, Ar.

271. ἔμ' αὐτόν: ἐμωυτόν Zen., but this is not Homeric.

273. ζύνειν Ar.: ζύνιον most Mss.

277. Πηλεΐδη, θελ': Πηλεΐδῆθελ' Ar.; Πηλεΐδ' ἦθελ' A.

279. σκηπτούχοι: σκηπτόοχος Nauck.

288. πάντεσσι δ': πᾶσιν δέ Bekker, avoiding elision before φανόσσειν.

291. προθέουσιν: this seems corrupt, but see Hinrichs de Hom. Aeolicis 126. Bekker reads προθέωσιν (2d aor. subjv.).

294. εἰ δῆ . . . ὑπείξομαι: εἰ σοι . . . ὑποείξομαι Bentley, since εἰκω began with *f*, cf. German *weichen*, Eng. *weak*, *weaken*.

296. ἀθετείται.

299. ἐπεὶ μ' ἀφέλυσθε κτλ.: ἐπεὶ ρ' ἐθέλεις ἀφελέσθαι Zen. — γί: prob. for ἔ [*ε*].

302. εἰ δ' ἄγε: εἴ? [εἴα] ἄγε?

305. Professor Christ thinks that the first lay may have ended here when it was sung separately.

307. For the flight of Patroclus to Phthia, cf. that of Tlepolemus to Rhodes, B 661 ff.; that of Tydeus to Argos (see on B 563); and also II 573 f., Ω 480 ff., ο 272 ff.

314. For the use of bath tubs in the Greek camp, cf. K 576.

315. τελέσσας: prob. equiv. to τελείας. Some scholars, however, understand it as *effective*, "causing the god to fulfil the requests."

318. Professor Christ believes a new lay began here.

327. ἀέκοντε: ἀκέοντε Bentley.

337. Πατρόκλει: Πατρόκλεες Nauck. Equiv. to Πάτροκλε II 11.

344. μαχείοιαι Barnes: μαχείοντο Mss.; μαχείονται Thiersch. The reading of the Mss. is changed not merely because of the following hiatus, but also because the 3d pers. pl. opt. mid. in Homer elsewhere ends in -ατο.

Vs. 348-429, 493-611 are held by Lachmann and others to be by another poet than what has preceded.

348. ἀέκουσα: ἀκέουσα Nauck, cf. v. 327.

349. ἄφαρ: ἄτερ Naber.

350. ὁρώων? ὁράων? — ἐπὶ οἶνοπα: ἐπ' ἀπείρονα Ar.

351. χεῖρας ὀρεγνύς: χεῖρας ἀναπτάς Zen.; χεῖρ' ἀναπιτνάς Cobet.

353. ὀφελεν: ὀφειλεν Nauck.

356. ἀπούρας: partic. of ἀπο-φρα, ἀπούρας being related to ἀπήυρα Z 17 (ἀπύρα), as ἀποδράς to ἀπέδρα; cf. ἀπήύρων v. 430. — Cf. ὕβρεως δὲ ἀτιμία, ὃ δ' ἀτιμάζων ὀλιγωρεῖ. τὸ γὰρ μηδενὸς ἄξιον οὐδεμίαν ἔχει

τιμήν, οὐτ' ἀγαθοῦ οὔτε κακοῦ. διὸ λέγει ὀργιζόμενος ὁ Ἀχιλλεύς "ἤτιμη-
σεν" κτλ. . . . ὡς διὰ ταῦτα ὀργιζόμενος Arist. *Rhet.* ii. 2.

357. δάκρυ χέων: not one word, as in many old editions. Cf. εὐρὸν
κρείων v. 102.

359. For the comparison, cf. 'as evening mist | Risen from a river
o'er the marish glides' Milton *Par. Lost* xii. 629 f. — Thetis was not
omniscient, cf. Σ 35 ff., where she hears her son's groans on the death of
Patroclus.

363. εἶδομεν is to ἴδμεν as ἴομεν B 440 to ἴμεν β 127.

365. ταῦτα ἰδύη Ahrens: ταῦτ' εἰδύη most Mss.

366–392. ἀλλότριοι οἱ στίχοι Schol. A. — The connection of Chryseïs
with Thebe is not made plain. Some have thought that Chryseïs was
sent to the city as a safer place than Chrysa.

381. εὐξαμένους: εὐξαμένοι?

393. ἔηος A, D: ἔηος C; ἐοῖο Zen., and the last is prob. right; see
Brugmann *Problem der hom. Textkritik* 54.

395. καί: τι Bentley, cf. οὐτ' ἐπεὶ . . . οὔτε τι ἔργω E 879.

396–406. Zen. ἀθετεῖ. Lucian ridicules this scene, *deor. dialogi* 21,
and Sextus Empiricus criticises it, *adv. grammaticos* p. 280.

400. Παλλὰς Ἀθήνη: Φοῖβος Ἀπόλλων Zen.

404. βίη Mss., Zen.: βίην Ar. — βίη κτλ.: Zen. read βίη πολὺν φέρτα-
τος ἀπάντων | ὅπποσοι [*leg.* ἦεν | πάντων οἱ] ναίουσ' ὑπὸ Τάρταρον
εὐρώεντα.

406. οὐδέ τ' ἔδησαν: οὐδέ γ' [εἰ] ἔδησαν?

412. ἀτην: ἀάτην Nauck, cf. αὐάταν [ἁφάταν] Pind. *Pyth.* ii. 28, iii.
24. The contracted form of this word is required by the metre only
Z 356, T 88, Ω 28.

418. τῷ: τῷ A, C, D, when this pron. is used adv., *therefore*. — κακῇ
αἰσῇ: this has been interpreted also *with ill omen*, mala avi.

424. κατὰ Ar.: μετὰ best Mss.

427. καί μιν πείσασθαι: some think this μιν is subject.

430–492. The Chryseïs-episode. Prob. a later interpolation.

430. ἀπηύρων: ἀπεύραν or ἀπηύραν is thought to be a more rational
form; see above, on v. 356.

432. ἐγγύς Ar.: ἐντός Mss.

433. ἐν: ἐνί Nauck.

434. ὑφίντες Zen., Mss.: ἀφέντες Ar.

435. προέρισσαν Ar.: προέρυσσαν Mss.

438. βῆσάν ἐκβολῇ: the text is corrupt, since the adj. began with γ.

444. ἀθετεῖται.

446 f. ὡς εἰπὼν [εἶπεν?] · τοὶ δ' ὤκα θεῶ ἱερὴν ἑκατόμβην Zen.

446. The simplicity of this story is admirable.

449. οἰλοχῆται: this custom is thought by some to have been a survival from the earliest times, when grinding was unknown and all grain was simply bruised.

459. αἴρυσαν: ἀφέρυσαν Bekker; perhaps ἀφφέρυσαν.

460. κνίσῃ: cf. κνίσῃ τε κῶλα συγκαλυπτὰ καὶ μακρὰν | ὀσφίν πυρώσας δυστέκμαρτον εἰς τέχνην ὤδωσα θνητούς Aesch. *Prom.* 498 ff., μηροὶ καλυπτῆς ἐξέκειντο πιμελῆς Soph. *Ant.* 1011.

462. σχίζῃς ὁ: σχίζῃσι Nauck.

464. μήρα κάη: μήρε κάη Ar.; μῆρ' ἐκάη Mss. — σπλάγχνα πάσαντο Ar.: σπλάγχν' ἐπάσαντο Mss. — Cf. ποῖον γὰρ κατὰ χρῆσμον ἐκαύσατε μῆρα θεοῖσιν; | ΤΡΥΤ. ὄνπερ κάλλιστον δῆπον πεποίηκεν Ὀμηρος · | ὥς οἱ μὲν νέφος ἐχθρὸν ἀπωσάμενοι πολέμοιο | Εἰρήνην εἶλοντο καὶ ἰδρύσανθ' ἱερείῳ. | αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο, | ἔσπευδον δεπέεσσιν Arist. *Peace* 1088 ff.

472. πανημίρῃ: the assembly of Achaeans, voyage to Chrysa (70 miles?), and sacrifice can hardly have taken place on one day.

474. ἀθετείται. — The *ς* of ἐκάεργον is neglected.

482. μεγάλ': μέγα Bentley, since ἰάχῃ began with *ς*. Hartel would pronounce μεγαλυίαχῃ.

488-492. Zen. ἀθετεί. V. 491 Zen. cast out utterly and did not write.

489. Πηλῆος: Πηλείος or Πηλέως, with synizesis, most Mss.

490. The poet does not say whether assemblies were held and battles fought during these days, but perhaps implies it by saying that Achilles did not enter them.

491 f. These verses were applied to Pyrrhus, when he was driven from Macedonia by Lysimachus, Plut. *Pyrrh.* 13.

497. οὐρανὸν Οὐλυμπόν τε: this phrase is not found in the *Odyssey*. In the *Odyssey* Olympus seems synonymous with οὐρανός. Οὐλυμπος is mentioned 81 times in the *Iliad*, 17 times in the *Odyssey*; οὐρανός is mentioned 66 times in the *Iliad*, 44 times in the *Odyssey*.

513. For this act, cf. antiquis Graeciae in supplicando mentum attingere mos erat Pliny *Nat. Hist.* xi. 45.

519. Ἥρη A: Ἥρη others.

522. Hera evidently is not omniscient. Clearly Zeus is surprised at her knowledge, v. 555.

523. μελήσεται: aor. subjv. or fut. ind.? The aor. occurs nowhere else in Homer, but neither does the fut. mid.; and the fut. with κέ in Homer is a doubted const.

530. ἔλειξεν: ἐφέλιξεν Cobet.
532. ἀα ἀντο: the hiatus may be simply apparent; perhaps in ἀλτο the memory of initial σ (cf. salio) was preserved. — ἀντο: ἀλτο Bekker.
534. ἰδίον: ἰδρέων (disyllabic) was in some old copies.
547. μὲν κ': μὲν σ' Nauck.
548. τόν γ': the γέ was inserted after the memory of the ρ of εἴσεται was lost.
549. ἐθέλωμι Hermann: ἐθέλωμι Mss.
555. παρείπη: corrupt, since the first syllable must be long (παρρείπη), cf. Z 62, 337; παρέλθῃ Bentley, cf. παρελεύσεται v. 132.
557. σοί γε: σ' ἢ γε Bekker.
559. πολίαι: πολαῖς or πολῦς Zen., cf. B 4.
567. ἰόνθ': Ar. took this as ἰόντι, Zen. as ἰόντε (dual for pl., referring to θεοί). Bentley would read ἰόντες ὅτ' ἄν. — ἐφείω: ἐφήω, see above, on v. 62.
572. ἐπὶ ἦρα: ἐπήρα Mss., Ar.
575. The gods were feasting most of the time, cf. O 85 f., Ω 101 f. This picture was drawn from the life of the age, cf. the *Odyssey passim*. The Homeric heroes were able eaters.
576. ἐσθλῆς ἔσσεται: ἔσσεται ἐσθλῆς Nauck, to accommodate the initial ρ of ἦδος. Bentley read ἔσται ρῆδος.
581. στυφαλίζαι: στυφαλίζει Bentley.
582. τόν γ' ἐπίεσσι: τὸν ρεπέεσσι Bekker, τόν γε ἔπεσσι Nauck.
583. ὕαι: ὕλος?
585. χαίρει Ar.: χερσί Mss.
- 590 ff. This scene is criticised by Plato *Rep.* ii. 378 D.
598. εἰνοχόει Ar. and the other Alexandrian grammarians: ψνοχόει Mss. See above, on v. 24.
599. γέλος: γέλος Bentley, cf. ἔρον v. 469. — Plato rebukes this scene, *Rep.* iii. 389.
603. The song of Apollo was doubtless conceived by the poet as an epic lay, just as Phemius sings in the halls of Odysseus concerning the 'Αχαιῶν νόστος (α 326), Demodocus sings of the 'building of the wooden horse' (πικου κόσμον θ 492), and Achilles sings of the 'glorious deeds of men' (κλέα ἀνδρῶν I 189).
609. διὰ πρὸς ὃν λέχος: διὰ πρὸς ὃ λέχος Zen., ἐπ' ἐρὸν λέχος Bentley; διὰ ποτὶ λέχος Nauck; διὰ ἐὸν λέχος Christ.
611. ἐνθα καθέυδ': ἐνθ' ἐκάθεινδ' Zen., cf. above, on v. 68.
- From this close of the First Book, connection can be made either with B 1, Θ 1, or Δ 1. Lachmann called attention to the lack of perfect

harmony with B 1 ff. *καθεύδε* hardly means simply *went to bed*, so that the contrast would be: "Zeus went to bed, and all the rest went to bed and slept, but Zeus did not sleep." The meaning is rather, "All went to bed, and slept, but Zeus did not sleep." Moreover, the poet would not have mentioned Hera by the side of Zeus if he had expected to introduce immediately the conversation with the Dream, of which Hera must know nothing. See Bonitz, *Origin of the Homeric Poems*, p. 93 ff. Doubtless the poet cared less for exact consistency where a break between two lays would occur.

B.

The Second Book of the *Iliad* has been the subject of much criticism. These Critical Notes show how many verses and passages were suspected by ancient Greek scholars. Agamemnon's course seems unreasonable. Why does he not obey the injunction of the Dream, which he credits? Why does he adopt the apparently clumsy (and certainly unsuccessful) device of advising the return to Greece? The Dream seems to have no influence on any mind after v. 82. The Council of princes is no true council; no deliberation is held. — Lachmann thought the original story to be contained in vs. 1-52, 87-142, 147-163, 165-179, 181-193, 198-202, 207-264, 333-483, 780-785: Zeus sends a Dream to Agamemnon, who arms himself and calls the soldiery to an assembly; Agamemnon urges the return to their homes. The men accept the proposition enthusiastically. Athena is sent by Hera and stops the flight, through Odysseus. Thersites speaks injuriously of Agamemnon and is rebuked by Odysseus. Nestor reminds the Achaeans of the favorable omens sent by Zeus on their leaving Greece, and bids Agamemnon lead forth the people by nations to the combat. After offering sacrifices to the gods, the Achaean forces advance against the Trojans.

Professor Christ thinks that vs. 1-47, 53-58 did not belong to the poem in its original form, but were added to make a closer connection with the First Book.

The Book has two parts. The 'Catalogue of Ships,' vs. 484-779, and the 'Catalogue of the Trojan forces,' vs. 816-877, have no close connection with the earlier part of the Book.

1. For the beginning of the lay with ἄλλοι μὲν, cf. K 1; ὧς οἱ μὲν I 1, M 1, Π 1, Σ 1, Y 1, X 1, Ψ 1; αὐτὰρ ἐπεὶ Γ 1, O 1, μ 1; αὐτὰρ ὁ ξ 1, τ 2, υ 1, χ 1. — ἄλλοι: ὅλλοι Zen.

2. ἔχε νῆδυμος Mss., Ar.: ἔχεν ἥδυμος some of the ancients. The first form seems to have been EXEFHAYMOΣ, then as the F was lost, the ν-movable was inserted: EXENHAYMOΣ, and at last the ν became attached to ἥδυμος.

4. *πολλὰς*: *πολεῖς* or *πολὺς* Zen., as A 559.

8. *οὔλο*: *οὔλος* Naber, *cf.* *φίλος* ὁ *Μενέλαος* Δ 189. — For the deceitful dream, *cf.* the story of the 'lying spirit,' 1 *Kings* xxii. 21 ff.

12. *πασσούδη* Ar., the better Mss.: *πασσούδη* others. — *ἔλοι* Mss., Zen.: *ἔλους* Ar.

15. *Τρέσσει* κτλ.: some ancients read here *δίδομεν* δέ οἱ *εὖχος* ἀρῆσθαι (Φ 297), *cf.* Aristotle *Poet.* 23, 1461 a.

22. *τῷ μιν* *ἰευσάμενος*: better *τῷ μιν* *φεισάμενος*. — *θείος*: *οὔλος* is a varia lectio in A, and appears preferable since *θείος* never has the ictus on the first syllable (and thus appears trisyllabic, *θεῖος*), except here in most Mss., and in a few other places where *θεῖος* may have been substituted for *δῖος*. See § 4 c.

36. *ἔμελλον* Ar.: *ἔμελλεν* Mss.

39. *θήσαν* κτλ.: *θησέμεναι* γὰρ *ἔμελλεν* ἔτ' Nauck.

43 ff. *Cf.* 'When Homer wishes to tell us how Agamemnon was dressed, he makes the king put on every article of raiment in our presence: the soft tunic, the great mantle, the beautiful sandals, and the sword. When he is thus fully equipped he grasps his sceptre. We see the clothes while the poet is describing the act of dressing. An inferior writer would have described the clothes down to the minutest fringe, and of the action we should have seen nothing. . . . How does he manage when he desires to give a more full and minute picture of the sceptre, which is here called only ancestral and undecaying, as a similar one in another place is only χρυσέοις ἡλοισι πεπαρμένον? Does he paint for us, besides the golden nails, the wood, and the carved head? He might have done so had he been writing a description for a book of heraldry, from which at some later day an exact copy was to be made. Yet I have no doubt that many a modern poet would have given such heraldic description in the honest belief that he was really making a picture himself, because he was giving the painter material for one. But what does Homer care how far he outstrips the painter? Instead of a copy, he gives us the history of the sceptre. First we see it in the workshop of Vulcan; then it shines in the hands of Jupiter; now it betokens the dignity of Mercury; now it is the baton of warlike Pelops; and, again, the shepherd's staff of peace-loving Atreus. . . . And so at last I know this sceptre better than if a painter should put it before my eyes, or a second Vulcan give it into my hands.' Lessing, *Laocoön* xvi.

49. *φάος*: *φάος* one Mss. The last syllable is long by position (before *ερέων*), prob. not by nature.

53. *βουλῇν* Zen., the better Mss.: *βουλήν* Ar.

55. αὐτὰρ ἐπεὶ ῥ' ἤγεθ' ἐν ὁμηγερέες τε γέγοντο [β 9], | τοῖσι δ' ἀνιστά-
μενος μετέφη κρείων Ἀγαμέμνων Zen. But Aristarchus did not believe
that Agamemnon rose to address half a dozen associates; and rejected
vs. 76-83. Most scholars understand the rising (as the note does) κατὰ
τὸ σιωπώμενον. See Schoemann *de reticentia Homeri*, *Opp.* iii. 2.

56. θεός: θεῖον Zen.

58. ἴφκειν: ἴφκει Mss.; *φεφέκει* Bekker, *φεφοίκει* Christ.

60-70. Zen. condensed to: ἦρώγει σε πατὴρ ὑψίζυγος αἰθέρι ναίων |
Τρωσὶ μαχίσσασθαι προτὶ Ἴλιον. ὥς ὁ μὲν εἰπών.

64. ἀθετεῖται.

70. ὁ μὲν: ὁ γε Bekker.

73. ἡ A, Herodian: ἡ C, D ('instrumental'); ἡ many edit. (dat. of
manner).

76-83. ἀθετοῦνται.

82. ὁ Zen: δὲ ἰδ' [ἔριδε] Bentley.

84. As at Athens, questions to be discussed in the popular assembly
were considered first by the βουλὴ. But this Homeric assembly was not
so much for deliberation as to receive the commander's will.

87. ἴθινα εἰσι: ἴθιρε ἴασι Bentley, cf. καὶ τ' ἀγελῆδον (*in troops*) ἴασιν
II 160.

94. ἴναι: ἴμεναι Nauck.

96. ἦν: ἔεν may generally be substituted for ἦν, and ἔην, and very
often for ἦν. See below, on v. 217.

101 ff. See above on v. 43.

102. ἔδωκε: ἔδωκε Bekker.

108. Cf. Ἀγαμέμνων τέ μοι δοκεῖ τῶν τότε δυνάμει προύχων . . . τὸν
στόλον ἀγεῖραι. . . ἃ μοι δοκεῖ Ἀγαμέμνων παραλαβὼν καὶ ναυτικῶ τε
ἄμα ἐπὶ πλεόν τῶν ἄλλων ἰσχύσας τὴν στρατείαν οὐ χάριτι τὸ πλεῖον ἢ
φόβῳ ξυναγαγὼν ποιήσασθαι. φαίνεται γὰρ ναυσὶ τε πλείστοις ἀφικό-
μενος καὶ Ἀρκάσι προσπαρασχών, ὥς Ὅμηρος τοῦτο δεδήλωκεν, εἴ τῃ
ἱκανὸς τεκμηριώσαι. καὶ ἐν τοῦ σκίηπτρου ἄμα τῇ παραδόσει εἰρηκεν αὐτὸν
"πολλῇσι νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν." οὐκ ἂν οὖν νήσων, — ἔξω
τῶν περιουκιδῶν· αὐταὶ δὲ οὐκ ἂν πολλαὶ εἴησαν, — ἡπειρώτης ὧν ἐκράτα,
εἰ μὴ τι καὶ ναυτικὸν εἶχεν Thuc. i. 9. — Strabo 371 quotes this verse to
show that Homer uses Ἄργος for 'Peloponnesus.'

111. μέγα Mss. Zen.: μέγας Ar. — ἄτη: see above on A 412.

112-118. Zen. omitted.

113. ἐνείχεον: see above on A 129.

114. Some ancients objected to this verse on theological grounds.

115. δυσκλέα: δυσκλέε' Nauck; see § 18 l.

119. εἰσχερόν γάρ τοῖσι: λώβῃ γάρ τάδε Zen.

121. πολεμίζαν: πολεμιζόμεν Bekker.

124. ἀθετεῖται.

127. ἑκάστοι some ancients: ἑκάστον Mss.

130-133. ἀθετούνται.

133. *Ἰλιον* Ar.: *Ἰλίου* Mss.

135 Cf. the report of Nicias before Syracuse: αἱ τε νῆες διάβροχοι, τοσοῦτον χρόνον ἤδη θαλασσεύουσαι, καὶ τὰ πληρώματα ἐφθάρται Thuc. vii. 12.

137. *δατο*: ἦτο Curtius, see above, on A 62.

141. ἐν τισιν οὐ φέρεται.

143. ἀθετάται.

144. φή Zen.: ὡς most and best Mss., Ar.

156-168. Zen. condensed into: εἰ μὴ 'Αθηναίη λαοσσόος ἦλθ' ἀπ' Ὀλύμπου.

160-162. ἀθετούνται.

161. 'Αργεῖν: 'Αργεῖν θ' Zen.

164. ἀθετάται. — ἀγανοῖσι ἐπίσσω: ἀγανοῖσι ἐπισσω Nauck.

165. μηδ' εἰ: μηδέ τ' εἰ Heyne, μηδ' ἔτ' εἰ or μηδ' εἰαν Nauck, μηδ' εἰα Christ,

168. Omitted by the best Mss.

170. ἵσται' Bekker: ἵστασ' Mss. Perhaps this partic. is not supplementary, but circumstantial, "where he stood."

182. Cf. the words of Odysseus: ὦ φθέγμ' Ἀθάνας, φιλάτης ἐμοὶ θεῶν, | ὡς εὐμαθὲς σου, κἂν ἄποπτος ᾦς, ὅμως | φώνημ' ἀκούω Soph. *Ajax* 14 ff.

187. ἔβη: βάς Zen.

188. Socrates was said to have brought himself into trouble by quoting this and the following verses, see Xen. *Mem.* i. 2. 58 f.

190. σέ: 'the acc. of the "acc. with the inf." originally belonged to the governing verb, but gradually separated itself from syntactical const. with that verb, and connected itself as subject with the inf.' Hence this const. came to be used, as here, with verbs which do not govern the acc. (ἔκυε). See above on A 88. — κακὸν ὥς: many scholars are inclined to believe that this ὥς began with *ς* (φώς).

192. 'Ατρείωνος Ar.: 'Ατρεΐδω Mss.

193-197. ἀθετούνται.

196. διοτρεφίως κτλ. A, C, Ar.: διοτρεφίων βασιλῆων Zen., Aristotle *Rhet.* II. 2.

198. δήμον ἄνδρα A: δήμον τ' ἄνδρα C, D, δήμον φῶτα Nauck.

205. ἀγκυλόμητος: ἀγκυλόμητις Nauck, in order to avoid the synzesis which is constant in the Mss., but is suspected of not being original.

206. Omitted by the best Mss. — σφίσι βασιλεύη: σφίσι βουλευήσι Dio Chrysostom, correcting the metrical fault; σφίσιν ἐμβασιλεύη Barnes.

212. According to a later myth, Thersites was second cousin of Diomed, and slain finally by Achilles. See Quintus Smyrnaeus *Post-homerica* i. 742 ff. — Θερσίτης: for the name, cf. 'Thersander,' grandson of Oedipus. — ἀμάρτυρος: ἀμάρτυρος?

213. $\delta\epsilon\beta'$ $\epsilon\tau\epsilon\alpha$: the β' was inserted after the loss of ϵ .
217. $\epsilon\eta\nu$: Leo Meyer would write $\epsilon\epsilon\nu$ everywhere for $\epsilon\eta\nu$ of the *Mss.* See above on v. 96, and § 4 i.
218. $\sigma\upsilon\nu\omicron\chi\omega\kappa\acute{o}\tau\epsilon$: $\sigma\upsilon\nu\omicron\chi\omega\chi\acute{o}\tau\epsilon$ Hesychius. See Bekker *Hom. Blätter* II. 42, who compares $\omicron\iota\chi\omega\kappa\alpha$ ($\mu\alpha\rho\acute{o}\iota\chi\omega\kappa\epsilon\nu$ K 253).
- 220–223. Zen. $\eta\theta\acute{\epsilon}\tau\eta\kappa\epsilon\nu$.
226. $\mu\alpha\lambda\lambda\alpha\iota\delta\iota\gamma\upsilon\nu\alpha\iota\kappa\epsilon\varsigma$: $\mu\lambda\epsilon\acute{\iota}\alpha\iota\delta\epsilon\gamma\upsilon\nu\alpha\iota\kappa\omega\nu$ Zen., rejecting vs. 227 f.
- 231–234. Zen. $\eta\theta\acute{\epsilon}\tau\eta\kappa\epsilon\nu$.
232. $\nu\acute{\eta}\eta\nu$: some would understand as *new*, not *young*. — $\mu\acute{\iota}\sigma\gamma\eta\alpha\iota$: $\mu\acute{\iota}\sigma\gamma\eta\alpha\iota$ Curtius, $\mu\acute{\iota}\sigma\gamma\eta$ Christ; see above on $\beta\omicron\upsilon\lambda\epsilon\tau\alpha\iota$ A 67. So in v. 233, for $\mu\alpha\tau\acute{\iota}\sigma\chi\alpha\iota$, read $\mu\alpha\tau\acute{\iota}\sigma\chi\eta\alpha\iota$ or $\mu\alpha\tau\acute{\iota}\sigma\chi\eta$.
233. $\omicron\upsilon\mu\acute{\iota}\nu$: $\omicron\upsilon\sigma\epsilon$ Bentley; $\omicron\upsilon\delta\acute{\epsilon}$ Heyne; $\omicron\upsilon\tau\iota$ Christ.
238. $\chi\acute{\eta}\mu\epsilon\iota\varsigma$: some scholars think this is for $\kappa\epsilon\eta\mu\epsilon\acute{\iota}\varsigma$.
239. $\epsilon\sigma\alpha$: $\epsilon\sigma\upsilon$ Zen.
242. This verse seems borrowed inappropriately from A 282. Lachmann rejects vs. 239–242.
246. $\alpha\gamma\omicron\rho\eta\tau\acute{\iota}\varsigma$: cf. $\alpha\gamma\omicron\rho\eta\eta$ A 54, 305, $\alpha\gamma\omicron\rho\epsilon\upsilon\omega$ A 865.
- 252–256. $\delta\theta\epsilon\tau\omicron\upsilon\nu\tau\alpha\iota$, perhaps as prosaic.
258. $\alpha\kappa'\epsilon\tau\iota$: some of the ancients seem to have written $\epsilon\acute{\iota}\delta'\epsilon\tau\iota$, see Ludwig *Aristarchs Textkritik* I. 211 f.
262. $\alpha\acute{\iota}\delta\acute{\omega}$: $\alpha\acute{\iota}\delta\acute{\omega}\alpha$ Nauck. 266. $\epsilon\kappa\phi\upsilon\gamma\epsilon$ Ar.: $\epsilon\kappa\mu\epsilon\sigma\epsilon$ *Mss.*
267. $\epsilon\chi\upsilon\mu\alpha\nu\acute{\iota}\sigma\tau\eta$: $\epsilon\chi\upsilon\mu\alpha\nu\acute{\iota}\sigma\tau\eta$ Stier.
269. $\alpha\chi\epsilon\acute{\iota}\omega\nu\tau\acute{\omega}\nu$: $\alpha\chi\epsilon\acute{\iota}\omega\nu\delta\acute{\rho}\omega\nu$ Bentley.
271. $\tau\acute{\iota}\varsigma$: see Professor Jebb, *Some ancient organs of public opinion*, 1884, Gladstone's *Juventus Mundi*.
278. $\alpha\nu\alpha\delta'\delta$: $\alpha\nu\alpha\delta\acute{\epsilon}$ some ancients.
281. $\alpha\mu\alpha\theta'$ $\omicron\iota$: $\alpha\mu\alpha\omicron\iota$ (dat. of pers. pron.) Nauck.
291. A serious objection to the proposed interpretation is the fact that elsewhere in Homer $\mu\acute{o}\nu\omicron\varsigma$ means not *suffering* but *toil*. (See *Lehrs Aristarchus* 73.) Hence Schol. B paraphrases: $\mu\alpha\lambda\acute{o}\varsigma\mu\acute{\epsilon}\nu\omicron\upsilon\nu\epsilon\sigma\tau\iota\nu\delta\mu\acute{o}\nu\omicron\varsigma$, $\omega\sigma\tau\epsilon\lambda\omicron\upsilon\pi\omicron\nu\alpha\kappa\eta\delta\iota\alpha\sigma\alpha\nu\tau\alpha\alpha\nu\acute{\iota}\alpha\sigma\theta\alpha\iota$.
295. $\epsilon\acute{\iota}\nu\alpha\tau\omicron\varsigma$: $\epsilon\acute{\iota}\nu\alpha\tau\omicron\varsigma$? Cf. $\epsilon\acute{\iota}\nu\eta\epsilon\alpha$, $\epsilon\acute{\iota}\nu\omicron\sigma\acute{\iota}\gamma\alpha\iota\omicron\varsigma$ M 27, $\epsilon\acute{\iota}\nu\omicron\sigma\acute{\iota}\phi\upsilon\lambda\lambda\omicron\nu$ v. 632.
297. $\mu\alpha\rho\acute{\alpha}\nu\eta\sigma\iota$ κτλ.: $\mu\acute{\iota}\mu\omicron\nu\omicron\nu\tau'$ $\epsilon\pi\acute{\iota}\nu\eta\epsilon\sigma\sigma'$ Zen.
299. $\epsilon\pi\acute{\iota}$: $\epsilon\tau\iota$ Zen.
- 299–330. Cicero has paraphrased this passage, *de divin.* ii. 30, 63: nam illud mirarer, si crederem, quod apud Homerum Calchantem dixisti ex passerum numero belli Troiani annos auguratum; de cuius coniectura sic apud Homerum, ut nos otiosi convertimus, loquitur Agamemnon:

ferte, viri, et duros animo tolerate labores, | auguris ut
 nostri Calchantis fata queamus | scire ratosne habeant
 an yanos pectoris orsus. | namque omnes memori porten-
 tum mente retentant, | qui non funestis liquerunt lumina
 fati. | Argolicis primum ut vestita est classibus Aulis, |
 quae Priamo cladem et Troiae pestemque ferebant, | nos
 circum latices gelidos fumantibus aris, | aurigeris divom
 placantes numina tauris, | sub platano umbrifera, fons
 unde emanat aquaī, | vidimus inmani specie tortuque
 draconem | terribilem, Iovis ut pulsu penetraret ab ara:
 | qui platani in ramo foliorum tegmine saeptos | conri-
 puit pullos; quos cum consumeret octo, | nona super geni-
 trix clangore volabat, | cui ferus inmani laniavit viscera
 morsu. | hunc, ubi tam teneros volucris matremque pere-
 mit, | qui luci ediderat genitor Saturnius idem | abdidit
 et duro formavit tegmine saxi. | nos autem timidi stan-
 tes mirabile monstrum | vidimus in mediis divum versa-
 riaris. | tum Calchas haec est fidenti voce locutus: |
 quidnam torpentes subito obstipuistis Achivi? | nobis
 haec portenta deum dedit ipse creator | tarda et sera
 nimis, sed fama ac laude perenni. | nam quot avis taetro
 mactatas dente videtis, | tot nos ad Troiam belli exau-
 clabimus annos, | quae decumo cadet et poena satiabit
 Achivos. | edidit haec Calchas, quae iam matura videtis.

302. *μάρτυροι*: *μάρτυρες* Zen., cf. Γ 280.

303. *χθιὴ τε κτλ.*: this is interpreted "scarcely had we arrived at Aulis," "a day or two after the ships were gathering at Aulis," by *Lehrs Aristarchus* 361.

308. *δαφονίος*: cf. (*δράκαινα*) *πῆμα δαφονιόν* *Hom. Hy.* ii. 126.

309. *φάοςδε*: read *φάοσδε* or *φóοςδε*, cf. v. 49.

313. *ἦν*: *ἐν* Nauck, giving a dactyl before the bucolic diaeresis; see above, on v. 96.

314. *τετριγώτας*: *τιτίζοντας* Zen.; *τετρίγοντας* Christ.

316. *δ ἐλελιζόμενος*: *δὲ φελιζόμενος* Cobet, cf. A 530. — *πτέρυγος*: *πτε-ρύγος* Ar. — *ἀμφιαχύναν*: *ἀμρεφαχύναν* (from *φηχέω*) Ahrens.

318. *ἀρίζηλον* A, C, D: *ἀίζηλον* Ar., in the sense of *ἀδελον* (*ἀ-ειδ-*), and so Cicero seems to have read, cf. qui luci ediderat genitor Saturnius idem abdidit *de divin.* ii. 30; *ἀείδηλον* Christ, cf. *Πολύ-φιδον* E 148; *ἀι-δηλον* (*ἀι=αει*) Hinrichs.

319. *ἀθερεῖται*, prob. thought to be an interpolation by a rhapsode who did not understand *ἀρίζηλον* above.

323. *ἀνερ* A : *ἀνερ* C, D.
325. *δον* Mss. : *δο* Thiersch *Gram.* 148, 2 ; Buttman I. 299.
328. *τοσσαῦτ' ἴταε* : *τοσσαῦτα φέρεα* Bekker ; *τόσαδε φέρεα* Christ.
330. *τῷς* Bekker : *τῷς* Ar. ; *ὅ* *ὥς* Mss.
333. *δὲ μὲν ἰαχον* : *ὃ ἐπίαχον* Bentley ; *δὲ ἐφίαχον* Nauck.
341. *ἀκρητοι* : some scholars understand this as *pure*.—Observe that no reference is made here to the league of Helen's suitors, *cf.* Thuc. i. 9.
342. *γάρ β' ἐπίεσσι* : *γὰρ φεπέεσσι* or *γὰρ ῥα φέπεσσι*.
349. *εἰ τε, εἰ τε* : *ἦ τε, ἦε* Bekker.
353. *ἀστράπτων* : *ἀστραπτεν* δ' Nauck. *Cf.* Ζεὺς . . . ἐνδέξια σήματα φαίνων | *ἀστράπτει* I 236 f.
- 354-359. Bekker thought this an interpolation, see *Homerische Blätter* II. 7.
356. *Ἑλένης* : Others understand this as an objective gen., "longings and groans (of Menelaus) for Helen."
362. This separation into divisions according to tribe and clan might have been expected early in the war ; *cf.* the conflict between Paris and Menelaus in Γ, the view from the Trojan tower, Γ 161 ff., the building of the wall in Η, the catalogue of the ships. — *Cf.* quodque praecipium fortitudinis incitamentum est, non casus nec fortuita conglobatio turmam aut cuneum facit, sed familiae et propinquitates Tacitus *Germ.* 7.
365. *γνώση* : *γνώσε'* Christ. 367. *ἀλαπίξαις* : *ἀλαπάξαις* Bekker.
377. *μαχησάμεθ'* Ar. : *μαχασσάμεθ'* Mss.
384. *ἀμφίς* : read *ἀμφί* ; see above, on A 14, v. 213.
391. *ἰθὺλοντα* : *πτώσσοντα* Arist. *Eth. Nic.* iii. 8. 4, but Aristotle was prob. quoting from memory.
393. *φυγέαν* : *φυγέμεν*.
394. *Cf.* also : 'He ended, and the heavenly audience loud | Sung Hallelujah, as the sound of seas' Milton *Par. Lost* x. 641 f., 'He said, and as the sound of waters deep, | Hoarse murmur echoed to his words applause' *ib.* v. 872 f.
410. *περίστησάν τε* Bekker, *cf.* *περίστησαν* Δ 532 : *περιστήσαντο* Mss.
413. *ἄλλων* : for the inf., *cf.* further *Δήμητερ . . . | εἶναί με τῶν σῶν ἄξιον μυστηρίων* Arist. *Frogs* 886 f., 894, ὦ Ζεῦ, ἐγενέσθαι μοι Ἀθηναίους τίσασθαι Hdt. v. 105.
415. *πρήσσαι* : *πλήσαι* Ar. — *πυρός* : this is treated as a gen. of place, see H. 760. — *δείλω* : *δείλω* Christ, *cf.* v. 544.
420. *δλίσσων* Ar. : *ἀμέγαρτον* Mss.
435. *λεγόμεθα* : Ar. glozed by *συναθροίζόμεθα*.

447. ἀγήρων *A, C, D: ἀγήρων Ar.*

448. ἡρέθονται: ἡρέθοντο *Zen.* 453. γλυκίων: γλυκίον *Bentley.*

461. 'Ασιφ *C, Vergil: 'Ασιώ A, D, Aristarchus (for 'Ασίω, see § 16 c).*

462. ἀγαλλόμενα *Ar., A, const. with ἔθνεα: ἀγαλλόμεναι C, D.*

463. λαμάν: γαία *Ar.* 465. Σκαμάνδριον: Καμάνδριον *poorer Mss.*

471. ἐν ελαρίῃ: φειαρίῃ *Bentley.*

478 f. *Cf.* 'See what a grace was seated on this brow; | Hyperion's curls; the front of Jove himself; | An eye like Mars, to threaten and command; | A station like the herald Mercury | . . . A combination and a form indeed, | Where every god did seem to set his seal.' *Shakspere, Hamlet* iii. 4. 55 ff.

484 ff. For this Catalogue of forces, *cf. Joshua xv.-xix., Numbers xxvi., Hesiod's Theogony*, the lists in the *Persians* and *Seven against Thebes* of Aeschylus, *Argonautica* i. 23-233 of Apollonius Rhodius, Vergil's *Aeneid* vii. 641-817, Tasso's catalogue of heroes, Milton's list of fallen angels (*Paradise Lost* i. 392-521).

In this Catalogue a certain regularity of form is noticeable with a few marked exceptions. No part of the Homeric poems was more exposed to intentional and undesigned changes; but the poet's rule is so clearly fixed, that we can suspect at once as probable interpolations all verses which follow the number of ships (as vs. 525 f., 535), and all verses which contain any incident concerning a hero or people, as vs. 514, 528-530, 535, 549-551, 553-555, 572, 614, 629, 636. The original form of the Catalogue must have been exceedingly concise and simple. After the exclusion of the verses just mentioned, the text seems to have a certain strophic form, — groups of five verses, perhaps designed as an aid to the memory. Two of these groups make up the prooemium, vs. 484-493; three groups treat of the Boeotians (excluding vs. 505, 507); two groups treat of each of the principal nations and leaders, and one group is occupied with each of the less important. The Trojan catalogue does not lend itself to any such arrangement. The strophic arrangement cannot be carried through with precision; very likely it never was so carried out. It would retain in the text many verses suspected for other reasons. Doubtless the original form is lost in several cases. The most distinct instance of undoubted alteration is the case of Telamonian Ajax. He and his forces are dispatched in two verses (vs. 557 f.), while the 'lesser Ajax' has nine verses in our text (vs. 527-535). No one of the Greek heroes is treated so informally and slightly as this Salaminian, who according to v. 768 was ἀνδρῶν αὖ μέγ' ἀριστος . . . ὅφρ' Ἀχιλεὺς μῆνιν. No one can be satisfied with the explanation that Ajax was too well known to need prominence here; as some thought that the poet atoned

for the insignificance of the achievements of the Athenian leader, by saying of him that he was the most skilful of the Greeks (except the wise Nestor) in marshalling an army for battle.

The place of the Catalogue in the poem has been much discussed. Some have thought this was originally an independent lay, carrying us to the beginning of the war, but afterwards adapted to its place here. Many scholars have thought that this Catalogue was composed by a Boeotian poet of Hesiod's school. More discrepancies exist between it and the rest of the *Iliad* than between any other parts of the poem: e.g., Medon commands the troops of Protesilaus from Methone (v. 727), while he is associated with Podarces in the command of the Phthians from Phylace in N 693. No trace appears in the rest of the *Iliad* of troops from Rhodes and the other islands of Asia Minor; so also the Arcadians (vs. 603-614), Perrhaebians and Aenians (v. 749), and Magnetes (v. 756) appear only in the Catalogue, not in the rest of the *Iliad*. In I 149-152, Agamemnon offers to Achilles seven Messenian cities, but no one of these is mentioned in the Catalogue, not even Pherae, from which Crethon and Orsiloehus come (E 542 ff.). Scholars have noted further that Πανέλληνες v. 580, is un-Homeric; and that πολλῆσι νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν v. 108 seems inconsistent with the limited domain of vs. 569 ff.

This Catalogue seems to have been part of the *Iliad* at least before the composition of the *Cypria* (about 650 B.C.), for Stasinus gave a list τῶν τοῖς Τρωσὶ συμμαχησάντων, and doubtless would have given a catalogue of the Greeks if he had not been anticipated.

Some have thought that the true Homeric manner is not found in this Catalogue. Homer does not describe a suit of armor, nor a hero's dress; but he describes the making of the armor for Achilles, piece by piece, in the Eighteenth Book, and tells how Agamemnon dressed (vs. 42 ff.), and how Paris armed himself (Γ 330 ff.). The specific Homeric manner would be to introduce incidentally the enumeration of the heroes and their forces; as Helen points out and characterizes Agamemnon, Ajax, Odysseus, and Idomeneus (Γ 178 ff.), and as, in the Fourth Book, Agamemnon visits the different divisions of his army, rousing them to the fray. Nowhere else in the poems is found such a mass of statistics. But the circumstances are peculiar here; the interest of the Greeks in the story was gratified by this detailed mention of the different tribes and towns.

494. Ὀλύμπια κτλ.: Ὀλυμπιάδες βαθύκολοι Zen. — For the rhyme between the two hemistichs, see Fick *Ilias* 534 ff. Fick believes this rhyme to be an Aeolic peculiarity (for which the arguments are weak),

and he makes many rhymes by substituting Aeolic forms, as ἄλλ' ἄγετε φράζεσθε θεοὶ καὶ μητιάεσθε (μητιάασθε vulgo) X 174.

494-877. Omitted in some Mss. — For the number of ships, cf. quos neque Tydides nec Larissæus Achilles, | non anni domuere decem nec mille carinae Verg. *Aen.* ii. 197 f.

494. The prominence of the Boeotians here must be due to the gathering of the Greeks at Aulis, or to a Boeotian poet, since it is not justified by the achievements of the Boeotians in the action of the *Iliad*.

502. Θίσβην: Μέσσην Zen.

504. Γλίσαντα: this accent is traditional; Γλισᾶντα A, C.

506. Ὀγκηστόν A, Strabo etc.: Ὀγκηστον vulgo.

507. Ἄρην: Ἀσκήν Zen. (Hesiod's home); Τάρνην (perhaps φάρνην) Strabo, cf. (Φαῖστον) ὃς ἐκ Τάρνης εἰληλούθειν E 44.

508. Νίωαν: perhaps this is Megara, which is not mentioned elsewhere in the Catalogue.

509. Scholars have called attention to the tradition that the Boeotian colonists of Asia Minor also set sail from Aulis.

511. Ὀρχομενόν: Ἐρχομενός is the local form, as found in inscriptions.

518. Ἰφίτου: Hartel reads Ἰφίτοιο.

527. Οὐλῆος: ὁ Ἰλῆος Zen. 528. Zen. ἡθέτηκεν.

529 f. ἀθετοῦνται. — λινοθάρηξ: this might be as efficient as a bronze cuirass. The natives of islands in the Pacific Ocean wear cuirasses of cocoanut fibre which would repel a ball from a revolver, a cut from a sword, or any ordinary bayonet thrust.

535. πέρην Ἐυβοίης: beyond Euboea would be a natural translation, but would assume a poet in Asia Minor.

539. ναϊετάσσκον: ναϊετάσσκον?

543. These Abantes are contrasted with the Locrians in their manner of conflict.

546 ff. Wilamowitz brings forward strong arguments to show that these verses concerning the Athenians must have been composed after Solon's time, when yearly festivals and the cult of heroes had become common; see *Homerische Untersuchungen* 243 ff.

552. ἡγεμόνευ' υἱός: better would be ἡγεμόνευεν υἱός (cf. A 489).

553-555. Zen. ἡθέτηκεν.

556. πεντήκοντα: in the list given by Euripides (*Iph. Aul.* 235 ff.), ὁ Θησέως παῖς brings sixty ships to Troy.

557. ἄγεν κτλ.: some Megarians read ἄγεν νέας ἐκ τε Πολίχνης | ἐκ τ' Αἰγειρούσσης Νισαῖης τε Τριπόδιον τε. See Strabo ix. 394, who calls these quoted verses a 'parody' on Homer.

558. *A* omits: *Ar.* ἡθέτηκε. Acc. to tradition this verse was added by Solon or Pisistratus. But the recension of Pisistratus is not supported by strong evidence, and no one can believe that the tyrant of Athens would have contented himself with such indirect and insignificant tributes to Athens as this verse and *A* 265, if he had deliberately undertaken interpolations in *gloriam maiorem Athenarum*. Acc. to Aristotle, *Rhet.* I. 15, Ἀθηναῖοι Ὀμήρῳ μάρτυρι ἐχρήσαντο περὶ Σαλαμῖνος, but now Salamis is believed to have been won by arms, and not by any judicial decision. See Wilamowitz *Hom. Untersuchungen* 250 ff.; and for the collection of old authorities, Sengebusch *Hom. dissertatio post.* 109 f.

559. Τίρυνθα: see Schliemann *Tiryns*, New York, 1885.

563. Diomed and Adrastus belonged to the old race of rulers in Peloponnesus (Danaus, Acrisius, Perseus). This family lost power, and the newer dynasty of Pelops and his sons, Pittheus (at Troezen), Atreus, Thyestes, Agamemnon (at Mycene), gained predominance. The home of Diomed was in full sight from Agamemnon's citadel, and within easy strolling distance, while the great walls of Tiryns were still nearer Argos on the side of the sea.

566. Μηκιστῆος Bekker: Μηκιστέος or Μηκιστέως Mss.

571. Ἀραιθυρήν: Παραθυρήν Zen.

573. Γονέεσσαν: this was Δονέεσσαν until the time of Pisistratus, acc. to Paus. vii. 26. 13.

578. ἐδύσατο *A*, *Ar.*: ἐδύσατο *C*.

579 f. Zen. ἡθέτηκεν. — πᾶσιν δέ *Ar.* Zen.: ὅτι πᾶσι Mss.

581. κητέεσσαν Mss.: κατεάεσσαν Zen.

588. πεποιθώς: cf. also τόξοισιν πίσυνος *E* 205.

592. εὐκτιτον Αἰπύ *A*, *Ar.*: Εὐκτιτον αἰπύ Pherecydes.

599. The later tradition, representing Thamyras as blind, may have been influenced by the story of Demodocus, τὸν πέρι μούσα φίλησε, δίδου δ' ἀγαθὸν τε κακὸν τε· | ὀφθαλμῶν μὲν ἄμερσε (*deprived him of sight*), δίδου δ' ἡδέϊαν ἀοιδήν *θ* 63 f.: and of the bard of the Homeric hymn, τυφλὸς ἀνὴρ, οἰκεῖ δὲ Χίῳ ἐν *Hom. Hy.* i. 172.

609. τινὲς Ἀρκάδα φασὶν εἶναι τὸν Στέντορα, καὶ ἐν τῷ καταλόγῳ πλάττουσι περὶ αὐτοῦ στίχους Schol. *A* on *E* 785.

612–614. Zen. ἡθέτηκεν.

616. Ὑρμίνη: Ὑρμίνη Zen.

617. Ἀλῆσιον: Ἀλῆσιον.

621. Ἀκτορίωνι *A*, *Ar.*: Ἀκτορίωνος most Mss.

625–680. The islands are enumerated in two divisions of three each, with Crete between (3 + 1 + 3).

625. ἱερῶν: the position of the adj. indicates that it is to be construed with Ἐχινάων, and that νήσων is in appos. See § 1 *g*.

626. αἰ: οἰ Zen.

631. 'habet obelum adpictum in A.'

632. Νήριτον: did Vergil understand this to be an island? Cf. nemorosa Zacynthos, | Dulichiumque Sameque et Neritos ardua saxis Verg. *Aen.* iii. 270 f.

641 f. Zen. ἀθετεῖ.

648. πόλις C: πόλις A. — ναυεταούσας: ναυεταούσας Bekker.

658–670. Prob. an interpolation.

658. Ἡρακλεΐη: Ἡρακλεείη Nauck. The ictus never falls in Homer on the first and third syllables of this word.

661. τράφ' ἐν A, C, see above, on A 251: τράφη ἐν other Mss. The 2d aor. act. is intrans. also E 555, H 199, Σ 496, Φ 279.

665. φεύγων: τὸ Ὀμηρικὸν ἔθος 'βῆ φεύγειν' προφέρεται. — γάρ οἱ: read δέ οἱ. But for the article (if that is preferred), cf. v. 874, Γ 73, 94.

667. αὐτάρ: αἶψα δ' Zen. — ἀλγέα πάσχω: cf. πολλά δ' ὁ γ' ἐν πόντῳ πάθεν ἀλγέα α 4.

668. φκηθεν: οἰκηθεν, see above on A 24.

669 f. ἀθετοῦνται.

672. Χαρόποιδ' ἄνακτος: Χαρόπου τε ἄνακτος Heyne. — Aristotle refers to these verses concerning Nireus, *Rhet.* iii. 12, ἠῤῥησεν ἅπαξ μνηστῆς διὰ τὸν παραλογισμὸν, καὶ μνήμην πεποιήκεν, οὐδαμοῦ ὕστερον αὐτοῦ λόγον ποιησάμενος.

673–675. Zen. ἀθετεῖ.

677. Κῶν: perhaps Κόων (as Ξ 255, O 28), with synizesis; Κόων Nauck.

681. οἱ δ' Ἄργος εἶχον τὸ Πελασγικόν, οὐθαρ ἀρούρης Zen.

686–694. Zen. ἀθετεῖ.

690. ἐκ Λυρνήσσοῦ: ἐν Λυρνήσσῳ Zen.

694. ἀνστήσεσθαι: ἀστήσεσθαι Zen., see § 11 b, c.

700. Wordsworth uses this story in his *Laodameia*.

701. Δάρδανος ἀνὴρ: φαίδιμος Ἑκτωρ Demetrius of Scepsis, as in τὰ Κύπρια.

702. πρῶτιστον: not in its usual position; elsewhere this and πρῶτιστα always stand immediately before the fem. caesura of the 3d foot.

705. Ἰφίκλου: Ἰφίκλοιο Nauck, cf. v. 568.

718. τῶν αὖ [αὐθ'] ἡγεμόνευε Φιλοκτῆτης ἀγὸς ἀνδρῶν Zen.

719. δ' ἐν ἐκάστη: δὲ ἐκάστη Bekker.

720. εἰδότες ἴφι: εἰδότες ἡδέ Bentley.

722. Cf. the words of Odysseus: τὸν Μηλιά | Ποίαντος νίδν ἐξέθηκ' ἐγὼ ποτε, | ταχθεὶς τόδ' ἔρδειν τῶν ἀνασσόντων ὕπο, | νόσφ' καταστάζοντα διαβόρῳ πόδα· | στ' οὔτε λοιβῆς ἡμῖν οὔτε θυμάτων | παρῇν ἐκῆλως προσ-
θιγείν, ἄλλ' ἀγρίαὶ | κατεῖχ' δεῖ πᾶν στρατόπεδον δυσφημίαις, | βοῶν, στεναζῶν Soph. *Phil.* 4 ff.

- 724 f. (and prob. also v. 726). Zen. ἀθεραί.
731. Ἀσκληπιεύς: Asclepius was born of a Thessalian mother; see Pindar *Pyth.* iii.
741. ἀθάνατος: ἀθάνατον Zen.
750. δυσχείμερον: δυσχείμερα Bentley, to save the initial *φ* of οἰκία.
765. οἰέτας: prob. an error for ὀφέτας (-φέτος) Bekker, or its equivalent οὔτεας Hartel (*Hom. Stud.* III. 32). Cf. αὐεῖη Hesychius.
766. Πηρεῖη: this name occurs in an inscription published by Rangabé *Antiq. Hellén.* 692. The town lay on the slope of Mt. Othrys, near the streams of the Enipeus.
769. μήνιν: only here with ἱ.
772. ἀπομηνίσας: this is interpreted more generally as "entirely seized by anger," cf. ἀποσκύδμαινε θεοῖσιν Ω 65 *be utterly angry etc.*
773. παρὰ Φρηγυῖνι: cf. A 437.
780. This anticipates what is in place Γ 1 ff. These comparisons seem exaggerated repetitions of vs. 455-465.
783. ἐν Ἀρίμοις: Vergil's *Inarime* seems to show a misunderstanding of this passage. — φασί: this is not suited to the Epic poet who sings only as he is inspired by the muse; cf. Ω 615, ζ 42, both thought to be interpolated.
- 791-795. ἀθεοῦνται.
791. Πολίτη: Polites was slain by Pyrrhus, acc. to Verg. *Aen.* ii. 526 ff.
801. ποτὶ Ἀρ., Zen., etc.: περὶ Mss.
- 816 ff. C. O. Müller conjectured that this list was made up from the κατάλογος τῶν τοῖς Τρωσὶ συμμαχησάντων of the *Cypria* of Stasinus.
822. Ἀντήνορος: cf. iam primum omnium satis constat Troia capta in ceteros saevitum esse Troianos; duobus, Aeneae Antenorique, et vetusti iure hospitii et quia pacis reddendaeque Helenae semper auctores fuerunt, omne ius belli Achivos abstinuisse; casibus deinde variis Antenorē cum multitudine Enetum [v. 852], qui seditione ex Paphlagonia pulsi et sedes et ducem rege Pylaemene [v. 851] ad Troiam amisso quaerebant, venisse in intum maris Hadriatici sinum, Livy i. 1. 1 f., Antenor censet belli praecidere causam Hor. *Epist.* i. 2. 9.
849. εὐρὺ μένους: better than εὐρυρένους, cf. εὐρὺ κρείων A 102.
852. ἐξ Ἑνετῶν: ἐξ Ἑνετῆς Zen. See above, on v. 822.
857. ἐλθόντ' ἐξ Ἀλόπης, ὅθ' Ἀμαζονίδων γένος ἐστίν Ephorus.
- 860 f. ἀθεοῦνται.
867. βαρβαροφάνων: strangely enough, no one in Homer has difficulty in conversing with any one of another race. Greeks and Trojans, Greeks

and Lycians, all seem to speak the same language. Odysseus on his wanderings finds that the Cyclopes and Phaeacians all understand his speech.

870 f. Not read by Simonides.

874 f. These verses are marked with an 'obelus' in *Ven. A*, as interpolated.

Γ.

The connection in story of this Book is closer with the two following Books than with those that precede, although the situation at the opening of this Book is the same as that at the close of the Second Book.

Lachmann not only considered the *τειχοσκοπία*, vs. 121-244, an interpolation, but rejected also all that relates to Priam, and the scenes between Aphrodite, Helen, and Paris, leaving as original only vs. 16-102, 111-115, 314-382, 449-461.

1. *αὐτὰρ ἐπεὶ*: see above, on B 1.

3. *οὐρανόθι πρὸς οὐρανόθεν πρῶ* Ahrens; *οὐρανόθι πρὸς* Christ, with distinct reference in the *πρὸς* to *ἡέριαι* v. 7.

10. *εὐρ' ὄρεος* Ar.: *ἡῦτε ὄρεος* the ancient Chian and Massilian Mss.; *ἡῦτ' ὄρεος* Buttmann.

15. The rhapsodist might abridge his recital by omitting Γ 15 to Δ 446, acc. to Schoemann, *Opp.* III. 11.

18-20. Zen. *ἀθερεῖ*.

18. *δοῦπε* Ar.: *ὁ δοῦπε* A, C, D.

19 ff. For the single combat, cf. 'And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span. And he had an helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass. And he had greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear was like a weaver's beam, and his spear's head weighed six hundred shekels of iron: and one bearing a shield went before him. And he stood and cried unto the armies of Israel, and said unto them, "Why are ye come out to set your battle in array? Am not I a Philistine, and ye servants to Saul? Choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him and kill him, then shall ye be our servants, and serve us." And the Philistine said, "I defy the armies of Israel this day; give me a man, that we may fight together.'" 1 Sam. xvii. 4-10; cum trigeminis (sc. Horatii and Curiatii) agunt reges, ut pro sua quisque patria dimicent ferro: ibi imperium fore, unde victoria fuerit Livy i. 24; 'Then said the doughty Douglas | Unto the Lord Percy: | "To kill all these guiltless

men, | Alas! it were great pitie. | But, Percy, thou art a lord of land, | I am an earl called within my country; | Let all our men upon a parti stand, | And do the battle of thee and me,"' *Chevy Chase*.

19 f. ἀθεοῦνται.

22. βιβάντα as from βίβημι: βιβῶντα Mss.

28. τίσασθαι C, D: τίσεσθαι A.

39. Cf. μεταμανθάνουσα δ' ὕμνον | Πριάμου πόλις γεραία | πολύθρηνον μέγα που στένει, κικλήσκουσα Πάρην τὸν αἰνολεκτρον Aesch. Ag. 711 ff.

40. ἄγονος: perhaps unborn.

44. καλόν | εἶδος: possibly εἶδος | καλόν. The position of καλόν leads Lehrs (*Aristarchus* 447) to interpret this clause as equiv. to οὐνεκα τὸ εἶδος ἔπεστι καλόν τι ὄν.

46. τοιούδε: τοιοῦτος or τοῖός περ Bentley; τοιόσδ' ἄρ' Van Herwerden.

51. κατηφέην: κατηφέην Zen., connecting this verse with the following.

56. δεδήμονες: ἐλεήμονες Zen.; γε μεθήμονες [cf. B 241] Nauck.

57. λαῖνον ἔσσο: λαῖνον φέσσο Heyne; λᾶνον φέσσο Bekker.

74. ναλοῖται: ναίομεν Zen.

78. Omitted by A.

99. 'Αργεῖους κτλ.: 'Αργεῖοι καὶ Τρῶες Zen. — τίποσθε most Mss.: πέπασθε A, Ar. (πε-παθ-τε, cf. πε-παθ-νίη ρ 555).

100. ἀρχῆς: ἀτης Zen., but see above, on A 412.

103. ὃ ἄρν': φάρν' Heyne. 108-110. ἀθεοῦνται.

109. ὃ ὁ γέρον: see above, on A 33.

112. παύσασθαι all good Mss.: παύσεσθαι Bekker, Nauck, Christ.

114. τὰ μὲν: refers perhaps only to shields and spears, Heyne.

119. ἦδ': ἴδε Bentley, to save the initial *f* of ἄρνα.

121-244. This episode has been criticised as interrupting the progress of the action, but it has been much admired also. It suggested to Euripides a long scene in his *Phoenician Women* 118 ff., where the παιδαγωγός points out to Antigone the Argive commanders. Cf. also the scene in Scott's *Ivanhoe* where Rebecca describes the leaders of the assailing party.

126. πορφυρέην Ar., Zen.: μαρμαρέην best Mss.

140. προτέραιο: προτέρου, since the diphthong of καί cannot be shortened before ᾠστεος.

144. ἀθερείται. This seems to have been added by some one who thought ἀμφίπολοι δύο too vague. The mother of Theseus belonged to an earlier generation. She was prominent in the Cyclic poems. The famous painter Polygnotus (early half of the fifth century B.C.) painted Aethra next Helen, as the Greeks were about to set sail from Troy after its capture. See Paus. x. 25. 7.

145. *Σκαίαι*: no other Trojan gates are mentioned in Homer, but surely the poet does not imply that the city had but one gate; the very fact that this gate has a name ('Scaean') intimates that this was not the only outlet to the plain.

149. *δατο: ἡατο*.

152. *δεδρῖφ* Mss., Ar.: *δένδρει* Zen.

155. *ἡκα: ὦκα* Zen.

156. *Cf.* Zeuxis autem, cum Helenam pinxisset, quid de eo opere homines sensuri essent expectandum non putavit, sed protinus hos versus adiecit; *οὐ νέμεσις κτλ.* Val. Max. iii. 7. 3. — 'Homer himself who so persistently refrains from all descriptions of physical beauty that we barely learn from a passing mention that Helen had white arms and beautiful hair, even he manages nevertheless to give us an idea of her beauty which far surpasses anything that art could do. Recall the passage where Helen enters the assembly of the Trojan elders. The venerable men see her coming, and one says to the others: *οὐ νέμεσις κτλ.* What can give a more vivid idea of her beauty than that cold-blooded age should deem it well worth the war which had cost so much blood and so many tears?' Lessing, *Laocoön* xxi.

163. *ῥη* Ar., A, D: *ῥης* Zen., C.

167. The ancients queried why Priam had not asked and learned about these leaders earlier in the war.

173. *μοι δέειν: με ἀδεῖν* Bentley; *με εἰλεῖν* Nauck; *με λαβεῖν* Naber.

179. Socrates discourses on this text, Xen. *Mem.* iii. 2.

182. If '*Ἀτρείδη*' is pronounced as trisyllabic, this is a 'rhopalic' verse, each word in the verse having one more syllable than the word preceding. *οἱ ῥ' ἀπὸ πετράων ἀνδραχθέσι χερμαδίοισιν κ* 121 is genuine 'rhopalic.'

187. *ἐστρατόωντο: ἐστρατόοντο* is better.

201. *τράφη: better τράφεν*, cf. A 251, B 661.

206. *σὺ* Mss.: *σῆς* Zen.: *σεῖ*? — *ἀγγελίης*: other scholars interpret this as gen. Nauck conjectures *ἀγγελίην*, cognate acc. with *ἤλυθε*. For the embassy of Menelaus to Ilios, see Hdt. ii. 118.

210. *στάντων: στάντες* Bentley. 211. *ἔχομένο: ἐχομένων* Zen.

214. *Cf.* Menelaum ipsum dulcem illum quidem tradit Homerus, sed pauca dicentem Cicero *Brutus* 13.

215. *εἰ καί: ἡ καί* or *ἡ καί* Nicanor; *ἡ καί* Bekker and Nauck; *ἡ καί* Christ.

217. *κατὰ χρόνός: cf.* donec Laertius heros | astitit, atque oculos paulum tellure moratos | sustulit ad proceres expectatoque resolvit | ora sono Ovid *Met.* xiii. 124 ff.

220. φάλης κε: the speaker may be carrying himself in thought to the past, and use this as an ordinary potential opt., "you would not think."

224. Rejected by Bentley, followed by Heyne and Bekker. This verse seems to be from another 'recension,' and out of place when the preceding verse is read. Initial *ϕ* is neglected twice in this verse (*ϕεῖδος ϕιδόντες*).

227. τε καί Ar.: ἡδ' Mss.

236. ἰδεῖν: ἰδέμεν?

244. φῶλη: ἐῖη Zen., see Brugmann *Problem der homerische Textkritik* 30.

270. ἔχοναν: ἔχονον Ar.

272. ἄωρο: ἄορο D.

273. For Agamemnon as priest, cf. Aristotle of the Homeric kings: κύριοι δ' ἦσαν τῆς τε κατὰ πόλεμον ἡγεμονίας καὶ τῶν θυσιῶν ὅσαι μὴ ἱερατικαί· καὶ πρὸς τούτοις τὰς δίκας ἔκριναν *Politics* iii. 14.

278. Nitzsch in his commentary on the *Odyssey*, iii. 185, called attention to the fact that only here, T 259, and λ 576-600 (concerning Tityus, Tantalus, and Sisyphus, — a passage thought to be later than most of the *Odyssey*), do we find allusions in Homer to punishment after death. Hence Nitzsch supposed *καμόντας* not to be the original reading here.

280. μάρτυροι: μάρτυρες Zen.

286. ἦν τιν ἔοικεν: ἦν τε ἔοικεν Bentley, cf. A 126.

287. πέλῃται: κλέῃται Nauck.

291. εἰς κε: ἡὸς κε, see above, on A 193. — κίχλειω: κίχῳ, see above, on A 26.

300. For symbolical actions, cf. *Soph. Aj.* 1155, *Theoc.* ii. 28 ff.

310. The poet's hearers did not need to be told what disposition was made of the lamb.

318. θεοῖς ἰδέ: not θεῶσι δέ, which would form the 'forbidden caesura' of the fourth foot.

326. ἐκάστων Ar.: ἐκάστω all Mss.

329. Some have argued from this verse that Homer pronounced Ἑλένη with initial *ϕ*, but the caesura is sufficient to account for the length of the final syllable of Ἀλέξανδρος, § 41 p. — Ἑλένης πόσις: Plutarch calls attention to this epithet, as if Homer could say no more of Paris than that he was Helen's husband, but cf. ἐρίγδονπος πόσις Ἥρης H 411.

334 f. Zen. ἀθεεῖ.

338. After this verse, Zen. added: ἀμφὶ δ' ἄρ' ὤμοισιν βάλετ' ἄσπίδα τερσανόεσσιν (θυσσανόεσσιν?).

340. ὁμίλον: perhaps ὁμίλοο, since a dactyl is almost required before this spondaic close.

348. χαλκός A, Ar.: χαλκόν C, D.

351. κάκ' ἔργον: κάκ' ἔρεξεν Bentley.

352. *ἀθετείται*. — *δαμῆναι* Ar.: *δάμασσον* Mss.
 362. *αὐτῇ*: *αὐτῇ* (sc. *περικεφαλαίᾳ*) Ar.
 364. *εὐρύν*: *αἰπύν* Zen. 366. *τίσασθαι*: cf. v. 112.
 368. *οὐδὲ δάμασσα* Ar.: *οὐδ' ἔβαλόν μιν* Mss.
 380. *ἔγχε*: did Menelaus have a second lance, then?
 381. *δ' ἄρ'*: *δέ* Nauck.
 383–448. Lachmann ejected these verses, and is followed by others.
 384. *Τρῶαι*: *Τρῳαί* A, C, D. 385. *ἐτίναξε*: *φ' (φέ) ἐτίναξε*?
 387. *ναυετοώση* Ar.: *ναυεταώση* Mss. 396–418. *ἀθετοῦνται*.
 406. *ἀπόεικε κελεύθου* Ar.: *ἀπόειπε κελεύθους* Mss.; *ἀπο εἰκε κελεύθου* Stier.
 409. Rejected by some ancients, because of the unusual use of *δοίλην*.
 411. *πορσνένουσα* C: *πορσανένουσα* A, D, Ar.
 414. *μεθίω*: *μεθῆω*. 415. *φῶλησα* Ar.: *ἐφίλησα* Mss.
 423–426. Zen. condensed into: *αὐτῇ δ' ἀντίον ἔζεν Ἀλεξάνδρῳ ἀνακτος*.
 432–436. *ἀθετοῦνται*. 434. *παύσθαι* C, Ar.: *παύσασθαι* A, D.
 436. *δαμῆης* Ar.: *δαμείης* most Mss.
 441. *τραπέλομεν*: *τραπήλομεν* Curtius, cf. *ταρπήμεναι*.
 442. *ἔρος*, cf. *ἔρον* A 489: *ἔρως* Mss.
 445. *Κρανῆ*: *κραναῇ* A, as adj.
 453. *εἴ τις ἴδουτο*: *εἴ κε ἴδουτο* Bentley, *εἴ γε ἴδοντο* Nauck.
 459. *ἀποτίνεμεν* Ar.: *ἀποτίνετον* Zen.; *ἀποτίνετε* La Roche.

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